MASMID 1950

MASMID

Israel

The headstone of a pyramid of time's creation,
Two thousand years bear a brilliant culmination
As mounds of stone, and swamps, and sand
Fuse, vibrant in life—a new-born land.

Each mound of stone is born of man's right arm
Well-muscled, resolute, strong against harm.
Each swamp's conversion by a child's heart seared
With memory of inhuman humanity to be feared.
Each spectre of sand bought with blood-gushing stream
A mangled limb's contribution to a dreamer's dream.

Fusing these together
Bending them forever,
Not tens of torn veins
Nor hundreds of mortal pains,
Nor thousands of buried daughters and mothers
Nor tens of thousands of executed brothers
Nor countless myriads of death-defiled wives
But—years of millions of consecrated lives.

The headstone of a pyramid of time's creation
Two thousand years bear a brilliant culmination
Thus we chant of our new found elation
Muted with knowledge of its awesome consecration
As mounds of stone, and swamps, and sand
Fuse vibrant in life—a new-born land
Thus we sing exultation for our people's new-won land
Praying for eternal aid from our Lord's most merciful hands.

BY CHARLES N. BAHN

TO
ISRAEL
HAIFFA
PRIMUS
FROM EUROPEAN "CIVILIZATION" VIA DOLOROSA TO THE STATE OF ISRAEL
BLESSED ART THOU, LORD OUR GOD, KING OF THE UNIVERSE WHO HAS PERMITTED US TO LIVE AND HAS MAINTAINED US AND HAS HANDED US TO REACH THIS LAND.
I.D.F.
ARTHUR SZYK
NEW CANAAN
1949.

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In Gratitude

to Arthur Szyk for the use of the dedication drawing.

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Dear Friends:

During your college days you have received a three-fold education. First of all in the natural sciences which are primarily concerned with the world in which we have been placed, and in the hidden secrets of the universe which are constantly being discovered by the human intellect. Second, the social sciences and humanities which seek to convey to us a better understanding of our complex society, of which we are individual members, and an appreciation of the laws which bind society together. Third, in religion which endeavors to define the higher purpose and spiritual values of our own lives and daily experiences. The endless search after G-d's knowledge which helps us to orientate ourselves in the uncharted land of the spirit; the continuous desire to become acquainted with the discoveries of the human intellect, and the search for a deeper understanding of the people around us, create within us a harmonious perfection which may be characterized as the integration of knowledge.

Remain firm in your convictions and hold yourselves responsible for translating your ideas into realities. Above all, we must seek knowledge of our own selves. Self knowledge, and self criticism are the essence and vital elements in the growth of personality and spiritual selfhood. Our sages often emphasize our duty to search within the inner chambers of our hearts, and Jewish students of antiquity have often spoken of taking account of our inner selves. This searching introspection, this turning of the searchlight into our hearts and souls will enable us to discover our real strength and weaknesses. It will teach us that before we criticize others we must be merciless in self-criticism. It will develop within us a spirit of modesty and humility. Self-knowledge and self-criticism are great cleansing influences in our lives.

I have abiding faith that you will govern your lives by the standards of the Torah and our American democracy, and that you will consider your education as a means to a greater end—towards consecrated service to G-d and our fellow-men.

I congratulate you, and wish you well-being and well-doing.

Samuel Belkin
President

June 1950

To The Graduates of 1950:

The graduates of this year, from all the colleges of the country, will be termed the "Class of the Mid-century." The graduation of this class has been looked upon with great expectation by your predecessors and will be looked back upon by future classes for many sorts of comparisons. From both points of view, your class most ably represents a milestone of achievement in the progress of Yeshiva College in Yeshiva University.

Statistically, you are graduating in the 21st year of the existence of Yeshiva College and you will swell the number of graduates to a figure approaching the 800 mark.

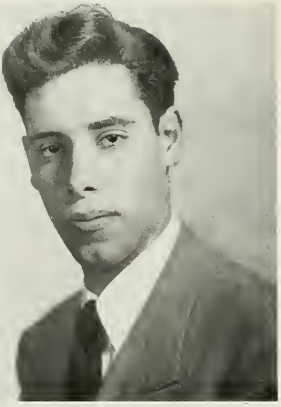
In leaving, all of us who remain at Yeshiva University give you our heartiest congratulations and our very best wishes for individual futures filled with happiness and prosperity. On your part, we hope that you will consider your ties with Yeshiva College broken only in the academic sense, but still strong in affection and good will.

Sincerely,
Moses L. Isaacs
Dean

Joshua Hertzberg

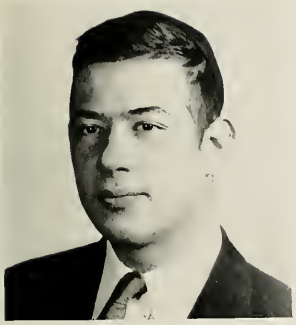
Morris Halpern

MA



Boris Rackovsky

Herman Potok



William Frank

Abraham Morgenstern

MID

Paul Ritterband

Azriel Rosenfeld

Ballad of the Faculty

(Azriel Rosenfeld, '50)

Hearken, children, unto me
Singing of the faculty;
Alphabetic order, here
Tells of those we love and fear:

A is for Abel: the Social Mosaic;
For Adler and Music; for Arfa (Hebraic);
For Atlas, Biology's champion ever,
And all the Assistants — those boys are so clever!

B is for Belkin, who's head of our U.,
And for Block, Mathematics, who's listed here too;
Yes, it's also for Braun and the French that he teaches,
Besides being Brody's Historical speeches.

C is Chernowitz (a Frenchman, you see),
And it's also for Churgin, for Gershon and P.;
And of course there's the Catalogue — now in the embers —
Which gave me a list of the faculty members!

D is for Damon, professor of Speech,
And the Defects he finds in the language of each;
Drazin's the next one — Philosophy Lect.
On "Foundations of Jewishness" — am I correct?

E's the Endeavor your poet is pouring
Out into this work, which he hopes isn't boring;
The classes he's cutting, the time that he's spending,
The fear of the profs whom he may be offending.

F is for Fleisher, that dashing romantic,
And English, his Lit. course, that drives us all frantic;
Yet further, for Floch and for all things Hellenic,
And finally Freed, whose idea's Hygienic.

G gives us Ginsburg and higher Arith.
Which, it seems, was invented to torture us with;
Sociology (Goldberg) and Grinstein (T. I.);
And there's Gross, who's in Physics, and ends the supply.

H is for Hoenig, a Jewish Historian,
Teacher of ancient events that we glory in;
Hurwitz, of course, who's known better as "Doc,"
Is the man to whose "classroom" the students all flock.

I is for Isaacs, our capable Dean,
He whose power o'ersways us, though seldom he's seen —
For his duties permit him to see only them
Unto whom he's professor of Physical Chem.

J is for Joseph, of Chemistry Dept.,
He who sees in the Lab that good order is kept;
And there's Jung, who has taught us the Jewish Ideal —
Quite the least understood of our subjects, I feel.

K is for Kisch, who's in Chem., and for Klein,
A professor of English; yet further, the sign
"Education" means Kraus, who is next on the list —
But for want of another one, guess I'll desist.

L is for both of the men named Levine;
For Linn and for Lisman; for Litman (he's keen);
For Lookstein and Lowan and Luchins' new station —
I haven't the space for the rests' occupation.

M is for Margalith, Poli-Librarian;
Matz, financier (who is *not* proletarian);
Meyers of Physics, whose specialty's Optik,
And Mirsky, Hebraist, who ends this synoptic.

N gives us Nallin and music's fair charms—
It's the story of Symphonies, Haydn to Brahms—
And there's No One beside him to fill up this letter
And help me conclude this—the sooner the better!

O's for the Office Girls, long may they stay
And attract us to visit the Office all day;
What we need in this school is the feminine touch—
And a pox on the men who'd deny us all such!

P is for Posen, at Physics a whiz—
His Electrical Course is "re*volt*ing"—it is!!
And it's also for Purvis, our Super so loyal,
Whose staff keeps the buildings in splendor that's royal.

Q is the Question your poet must ask
Of himself as he labors, bent over his task:
"Now just *what* in the world am I going to do
When I get to such letters as 'X,' 'V' and 'Q'?"

R is for Rackman's Political Sci.
And for Rosenberg's dear old "Gedanken Sind Frei";
Mr. Ryan, a Speaker, next calls our attention—
His work on our "accents" deserves special mention.

S equals Saphire of Bio; Dean Sar;
Drs. Sas and Savitsky—they're both up to par—
And, respectively, Spanish and Psych are their fields,
While to Silverman, Registrar, History yields.

T is for Tauber, who rose from T. A.
To assist us at Speechmaking—that's what they say;
And there's Terkel, whose field is our boys' Education—
Which seems like an awfully tough occupation!

U represents University powers,
Expansion, extension, new buildings, and showers
Of extra departments, whose meanings defy me—
But will I support them? — You're asking? — Just try me!!

V is the Victim; insanely he thought
He'd a talent for poetry; now he is caught!
Vogel of English, here joining the band,
Brings the end of the alphabet almost to hand. . . .

W? Wonderful, marvelous, great,
And a dozen more adjectives, plain or ornate,
Which we use when describing beloved Yeshi—
For they all are germane to the subject, you see.

Patient reader, j'ai finis,
And I'm certain you'll agree
That our staff is of the best—

Now I've done, and I can rest.

"X" is the pseudonym I must assume
For my health, and in fear of reprisals which loom
All around me, provoking a sigh and a moan
And a fervent desire for remaining "Unknown."

Y is Yeshiva — which really, be-emess is
Not for Batlonim — in fact, it's their nemesis;
Also here listed, completing the Y's
Is one Young, head of Guidance and plugger for ties.

Z is for Zeides and textbooks and so on;
The alphabet's over, or else I would go on
Describing our staff, and, the meter permitting,
Including some comments—but now I'll be quitting.

L. to R:
Mr. Vogel
Dr. Sas
Dr. Block
Dr. Fleisher
Dr. Linn
Mr. Weintraub
Dr. Klein

Dr. Margolith
Dr. Brody
Dr. Grinstein
Mr. Goldberg
Rabbi Rackman
Dr. Glatzer

Dr. Joseph
Dr. Freed
Mr. Posen
Dr. Lisman
Dr. Atlas
Mr. Levine

Mr. Sar
Mr. Arfa
Rabbi Bernstein
Rabbi Siev
Dr. P. Churgin

Mr. Hurwitz

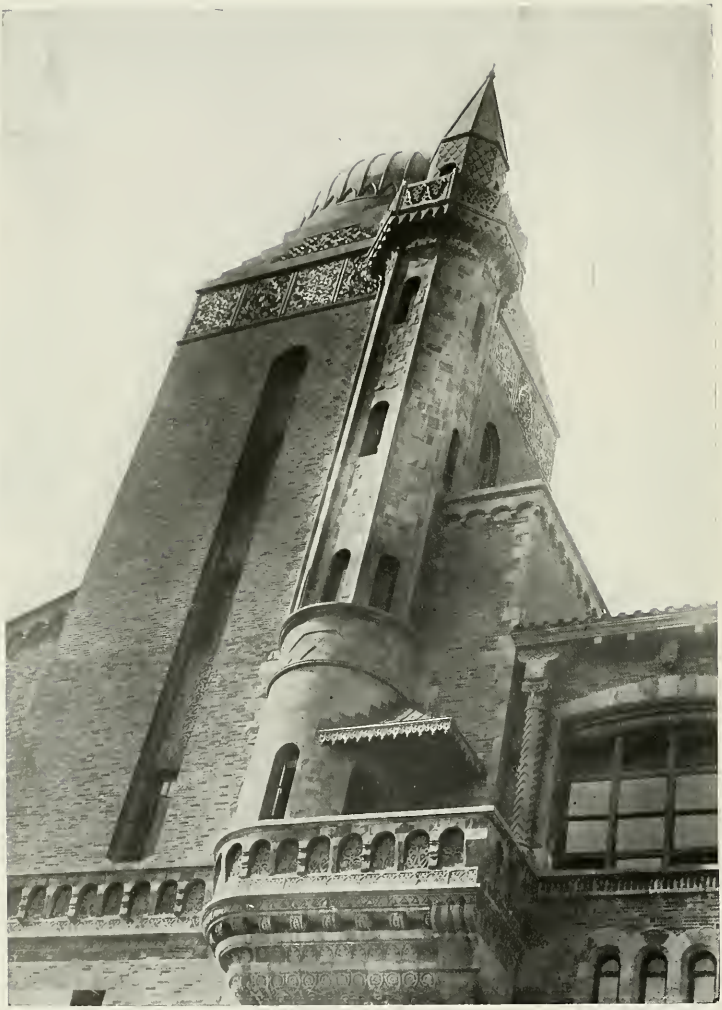
L. to R.:
Mr. Silverman
Mr. Ryan
Mr. Tauber
Dr. Damon
Dr. Rosenberg
Dr. Braun
Dr. Floch

Dr. Litman
Mr. Terkel
Dr. Abel
Dr. Lookstein
Mr. Orleans
Dr. Jung

Dr. Kisch
Dr. Levine
Dr. Lowan
Dr. Ginsberg
Mr. Bloch
Dr. Bamberger

Rabbi Katz
Rabbi Mirsky
Dr. Wind
Dr. Hoenig
Dr. G. Churgin

Mr. Young



Behold!
You're on the trail
That's trod by those enrolled
Within the great Yeshiva pale. . . .
The men who in the College have resided,
The mob of lowly pupils who compose the masses;
The student body into several sections is divided:

CLASSES

We group together those whose times of stay have coincided,
And emphasize the Senior, who in rank surpasses;
The one who eight semesters here has bided,
And now has ended his travail.
Turn on, my friend; be bold;
And watch the tale
Unfold. . . .

FRESHMEN

L. to R., Seated: J. Kreitman, D. Miller, M. Grajower, S. Schiff, D. Mostofsky, H. Mestel, P. Jacobs, D. Rogoff, M. Zyrl, M. Gordon.
Standing: J. Harris, E. Jacobovitz, D. Edelman, B. Pshoter, S. Bahn, A. Jacobovitz, H. Spiera, I. Feuer, J. Goldman, G. Blank, A. Shapiro, K. Bender, J. Zev, H. Schreiber.
Standing third row: L. Burack, W. Millen, E. Steiman, W. Wanderer, H. Golner, H. Agress, D. Hadas, S. Teitelbaum, J. Danishevsky, N. Wienberg, I. Klein, G. Rosenthal.

SOPHOMORES

L. to R., Seated: M. Zalis, E. Frankel, S. Hellerstein, J. Krumbein, N. Shulman, W. Wealcatch, A. Mann, J. Frankel.
Standing: H. Ginsburg, G. Marcus, I. Albeck, M. Enoch, N. M. Mostow, J. Guttenberg, B. Jaffe, F. Skirke.

JUNIORS

L. to R., Seated: D. Feldman, J. Hertzberg, A. Mann, M. Ganz, G. Krakower, R. Gross, S. Botnick, M. Feldblum.
Standing: W. Solomon, H. Dryspiel, D. Shoenfeld, A. Liberman, A. Weitz, R. Davidman, M. Stadtmauer, R. Heisler, A. Spear, N. Gordon, B. Wacholder, B. Weinstein.

Saga of the Seniors

High school Seniors, much degraded,
Freshman-wise our halls invaded;
Aimed becoming College gentry—
Thus the students made their entry!

Incoming Freshman, confess your aspirements:
Simply to meet all the Entrance Requirements. .
What? I'm accepted? Ah, bravo and viva!
I now am a student at good old Yeshiva!

English and Hebrew and Bible and Speech—
Pity the men who have Freshmen to teach!
History, Science and Language and Math—
These are the hurdles besetting our path!

Sophomore, stuck at selecting a major:
After a year of it, still he's no sager:
Hear him complaining: The system's defective!
What's going on? Not a single elective!

Done with the worst of it! Time to rejoice!
Subsequent schedule a matter of choice:
Half of our knowledge has now been imbibed;
Selection of courses no longer prescribed!

Further years: continuation
(Periods of hibernation)—
Classes just a time for slumbers—
Same old courses: Higher numbers!

Juniors are specialists: Math and the Sciences
(Social and Natural) claim their alliances;
Language and Lit. and the Finest of Artments
Ending the list of the College Departments!

But far from submerging in studies distractive,
Our Juniors are really exceedingly active. . . .
Projects that range from sublime to ridiculous—
Something in common: They're extra-curriculous!

Senior supremacy, status of splendor—
What does this noble position engender?
Editors' work, intellectual, manual;
Feverish labor, producing an Annual!

Ultimate ending: Horizons are aureate—
Happy recipients, now Baccalaureate!
Ribboned Diplomas and future uncloudy
For radiant Graduates, Summa Cum Laude!

Not the first of Seniors, true;
Still, we feel we're something new—
Something different, something nifty—
Here it is: THE CLASS OF '50!!

Azriel Rosenfeld '50

PHILIP ARIAN

This "short" of the "long and short" of Yeshiva dramatics hails from the city of brotherly love and has been planting the seeds of "love your fellow Shomeret like yourself" in Yeshiva. Shragai is as concentrated a form of dramatic hitlahavut as there is to be found. Always seen on Class Nite and Chagiga stages, Phil is otherwise mistaken for an approaching storm or a barrel rolling in the halls. The coryphaeus of the TI-Hebraic Jewish philosophy, Phil is responsible for the Yeshiva students' awareness of TI. He is the father of the Daber Ivrit and Zionist Action campaign in Yeshiva. He was also one of the notorious 207-mates. Phil has had his impact felt in classes which he sometimes attends. His ambition is to put on class nite plays in Hebrew.

SEYMOUR ARONSON

With summa-thing to boast about, this New Britisher from Conn. observed the four years pass from his vantage point in the southeast corner of the Chem lab. His curricular activities were a silent career of assiduous brilliance. However, extra-curricularly, he might be heard letting a weight drop, raising a racket on the tennis court or dribbling under his breath. He was chairman of the Chem Club and literary editor of Nir, TI undergraduate publication. His plans are graduate school in chemistry and making a Levin-g as a chemist or a chemical engineer.

ZVI BAJTNER

Zvi has lived a life of pioneering, which he intends to continue after graduation. He came to Peru from Poland, still in his youth, and later became active in Jewish youth activities in Lima. He helped to lay the foundations of the only Hebrew school in Peru, and worked in the Spanish-Jewish press, where he learned of Yeshiva. He is the pioneer of the South American students attending Yeshiva. Originally a Yeshiva Bochur, he transferred to TI, and was graduated two years later, but not before becoming president of the TI student council. He majored in History. Due to the tradition of the Latin lover, impatient of bachelordom, he became engaged and shortly thereafter married. He was head of the Spanish Club and editor of their publication. He also Chugged in Ivrit. He hopes to continue as a Hebrew teacher after graduation, and dreams about Israel.

MERVIN BARENHOLTZ

With his head in the clouds and his mind in the solar system, Mervin is known for impressing people the way he thinks he does. Coming originally from Canada, he pitched his tent in the Chem lab, where he remained till physics labs and other things a block away were pitched up. Moshe has a distinct unconventionality which finds ready expression. This unconventionality is a precursor of what is impending, which no one is to suspect until its sudden revelation. He hopes to become a Physics professor, since Chemistry professors are much below him. He has consequently been associating with a certain elite group of physics majors. His plans for the immediate future? A tall, dark secret.

JACOB BECK

This psychology major, in scientific pursuit of his soul, is reported to have been seduced by the black magic of science laboratories and the speculation of mathematical philosophers. Jake came from Hartford, Conn. to New York, to TA and then to Yeshiva. As a psychology major he became an apostle of Dr. Luchins and an apostate of Dr. Litman. Seeing Yeshiva as a good source of material for psychological experimentation, he proceeded to set up his laboratory in one of the new buildings, where he would invite all kinds of guests to undergo his experiments. Believing that the source of all philosophical evils is "words, words, words," he joined the circle of logical positivists, philosophical negativists and semantical nihilists associated with the Math Club and has spurned salvation ever since. He plans graduate school in psychology and research in experimental psych.

ROBERT BLAU

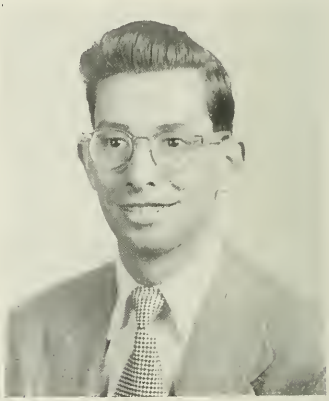
Little boy Blau came to Yeshiva to blow his horn. A sheepskin is his motto. Possessor of a stare that matches well with a sense of humor, Bobby is well known around town (Boro Park, that is). Bob originally intended to major in Psychology, until Psychology was cut out as a major. Bob, psychologically frustrated, decided to major in History. In the Yeshiva, no one stopped him from majoring in Talmud. Rabbi Shatzkes guides his efforts. Except for skipping classes, he has a reputation as a good dancer. Bob might go into the Rabbinate. We are sure that whatever he aims for he'll win. Blau, Blau, thou winner win.

MARCUS BRENNER

This Spaniard has come a long way to Yeshiva and intends to go a long way after. Originally from Poland, Mark migrated to Peru, where he lived till he joined us in 1946. He attended school in Peru, and was a Hebrew teacher and youth leader there for many years. He was offered a scholarship to YU, which he unhesitatingly accepted and philosophized about later. He also majored in History, and did secretarial work for Dr. Brody. He left his trade Mark on the Placement Bureau, which he took over, and was otherwise active in La Tertulia. Aesthetically inclined but by no means ascetically inclined, he showed time and again that he knows his way around—the girls especially. He intends to continue into the Yeshiva graduate school, go for Smicha, and, ultimately, become a college teacher. Well, he's had enough time to learn.

BARRY BROWN

A veteran of the Second World War, Barry found he was able to condition himself to Yeshiva life. Believing that united effort is always better than divided effort, Barry joined with Danny Komsky to form the "Brown-Komsky 'do or die, united we understand, divided we fail' " team. Ties may come and ties may go, but this tie remains as Young and fresh as ever. Barry has a car. Barry is also popular. They have however, been distracted by the charm of Dr. Fleisher, and they are majoring in English Literature. By a pact of mutual flattery, they have convinced each other that they can sing, and are in the TI Choir and the YU choral group. Incidentally, Barry owns a car.

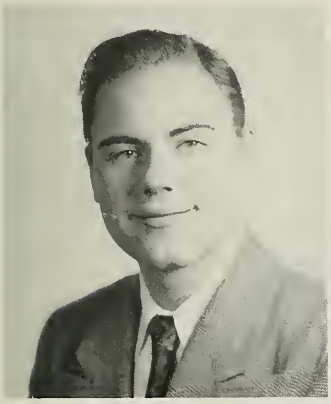


MARVIN BRUSSEL

The possessor of a smile that can be folded open, "Sprouts" is Passaic's bundle of ambition. Marv left Passaic High School in his third year (there) to come to TA and TI. He entered Yeshiva. Overwhelmed by the smells of the Chem lab he majored in Chemistry. Four years later his rickety shape was still haunting the corner of the lab. (He was making up his incomplete in Chem 2.) After learning about moles and molars for four years, he thought he would do well in dentistry. He likes the legitimate theatre, cinema, good books, and science labs. He prefers blonds to brunettes (obviously the effect of chemistry). After carrying a heavy program in chemistry for four years, he now goes on to care for caries.

MELVIN BUNIM

Originator of Be-bop and possessor of a perfectly toneless voice, Amos might be heard singing it out in the Bais Medrash any time Rabbi Lifshitz or Meyer Rich is around. An individual of no small means, Amos came to Yeshiva College to disprove the fallacy of Conservative Judaism. He majored in Political Science and studied hard for other subjects. He was active in the International Relations society, and occasionally discussed the future of American Jewry with Rabbi Lifshitz and Dr. Margalith. The Dominican Republic's representative at the model UN Assembly at Rutgers University, he is a speaker of no mean propositions and feels that he carries some weight with his public. They also serve who stand and wait. He does not care much for gold, although he settled for Silver and likes Rich things. He intends to marry upon graduation.

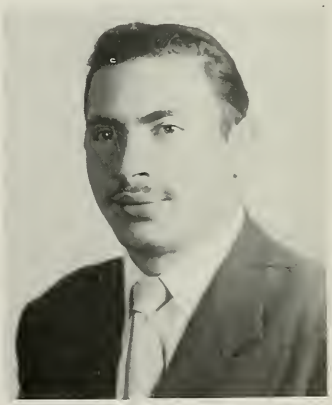


ZBULUN CHARLOP

Descended from a family of Yichus, Zeppelin came to YC where he found more dissension. Zbulun is a Bronx boy who attended Yeshiva D'Bronx and TA, where he was active in a dramatic way. Back in the Bronx, he kept watch at Hashomer Hadati and was active in Hapoel Hamizrachi, of which he is at present a leader. However, his feelings about Zion were not confined to the thought stage, for he visited Israel in the summer of '49. Charlop, Vass you dere? In the college Charlie majored in the Social Sciences, with an eye toward law school, for a law career in Israel. He also plans Smicha. Smach Zbulun b'tzesecha.

HARRY COHEN

Older brother to one of the members of our graduating class, Harry did some travelling among the Yeshivos of New York before settling down in Yeshiva. Hailing from East New York, he attended Yeshiva and Mesivta Rabbi Chaim Berlin. He shiftlessly shifted to Mesifta Torah Vodaath and then to Yeshiva Chofetz Chaim. He then shifted to Yeshiva, where he started working full shift. His (de)tour through the Yeshivos prepared him adequately for his encounter with Professor G. Churgin. At Yeshiva he participated in Eranos and the International Relations Society. He majored in Political Science and intends to continue into graduate school. He also has an eye open on the Rabbinate. All this is in pursuit of his ultimate ambition, to become a butcher. No one says you can't learn that here, too.

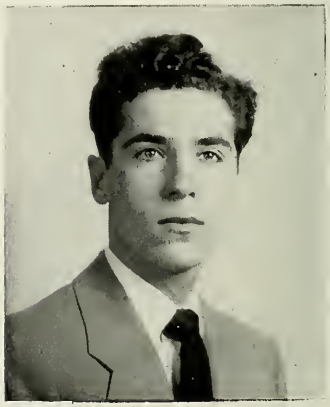


SOL COHEN

Close investigation has shown that Sol's true sympathies lie with his brother Israelites, notwithstanding his enthusiastic study of Arabic and Arabic culture, and his strong feelings for the Stern gang. Usually to be found learning Gemara from an Arabic dictionary, Shloymie's ambition of becoming a Semitic scholar might get him Smicha, which he is interested in anyway. Sol hails from East New York, where he attended Yeshiva Rabbi Chaim Berlin and Yeshiva Chofetz Chaim. In the college he majored in languages, with a particular crush on Semitic languages. He frequently amuses himself by talking to others in Arabic, and amuses others. He hopes eventually to settle in Israel, and it is reported that he will begin studying Hebrew when he gets there.

HOWARD DANZIG

A sometime official of Masmid, Howie was generally to be found playing on the Basketball Team (which he captained), or else telling someone about it. Curly came from way out in Tucson, Arizona, to our own dear Yeshiva, and has been convalescing ever since. The Minnie half of the Mickey-Minnie team, Howie has nibbled some crumbs from Dr. Brody at some odd intervals during his stay here. Without ever really going through any trouble he managed to scrape himself something of an education, but he got into other scrapes. As captain of the Basketball Team, others have seen to it that he, too, plays with the team. His plans for the future? He has any?

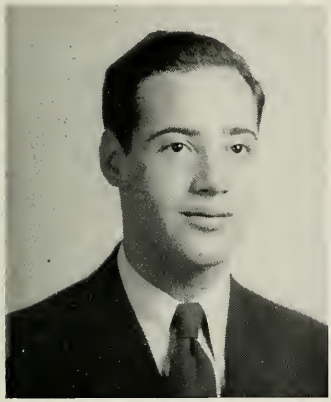


SAMUEL DYEN

With a name like his, no wonder Dyen impressed the professors as he did! Hailing from across the street from the Yeshiva, Sammy came to Yeshiva College through TA to receive an education and go out into the world. Across the street seems to be as far as he got. Sammy is athletically inclined, and was an ace man on the Basketball Team. A dead shot is Dyen. Sammy majored in History and attended most of his classes, particularly in Phys. Ed. He spent his time in class Broodyng over his shooting. It is believed he intends to continue. . .

BARNEY ENGEL

A Winnipeg in the Yeshiva circle, Barney decided to major in Chemistry and hasn't bothered to breathe ever since. He is interested in medicine, and took the prescribed courses here. He could sometimes be seen slinking around the college floor at three in the morning studying for one of his daily exams. Otherwise he could be seen regularly sleepwalking on the Chem lab section of the college floor. After a number of years in Rabbi Arnest's class, he was gently aroused to the fact that he was to go into Rabbi Shatzkes' class. After graduation he intends going to a university which has a medical school. Barney is afreud of the future.



JOSEPH FEDER

Usually to be found doing Chemistry in the Bais Medrash or his room and giving Mussar on the tennis courts, Joe saw only two years of college life at Yeshiva. This might explain it all. Joe comes from Brooklyn, goes to Brooklyn and spends some of his time in Yeshiva and in the dormitory. Assistant Mashgiach and professional Mussarboy, he is one of those saner ones who doesn't talk to himself, although he ought to. Extracurricularly he kept his eyes and ears open on audio-visual work and was busy on the tennis courts. He hopes to continue learning and go to graduate school, and, ultimately, to do chemistry work in Israel.

WILLIAM FERTIG

Silent Bill blushed his way through Dr. Fleisher's literature courses. An ex-TA-er hailing from California, Bill decided to major in English when certain professors in that department would refer to him as "WilliaM." This appealed to his sense of manners. "Honest Bill"'s frank and innocent questions have embarrassed more people than himself. His search for Class landed him up the Greek. He is an active member of Eranos. His persistent political ventures convinced him that the scholar's place is not in politics. Instead he mixes in polite company, and is polite in mixed company. He is somewhat uncertain about his ambitions, although he's sure he has them. Well, Fertig, now ist fertig.

JACOB FISZMAN

Shanghaied from his birthplace in Poland, Jacob came to America and to Yeshiva for Orientation via China. This silent, pleasant chap has made friends with everybody, including his chemistry professors. He majored in Chemistry, and in his senior year served as a lab assistant, where dishwashing chores kept him busy. He was active in the Chemistry Club and the undergraduate pre-medical society. He intends going to a medical school upon graduating.

SANFORD FRANK

Guardian protector and great uncle to Prospective-Yeshiva-College-Students-in-Training, Sanford has worked his way into the Sanctum Franktorum of the dormitory committee. He was born and lived most of his life in Cleveland. He Tels of a very uneventful life there until he came to Yeshiva, where, as he Tels, his life becomes more eventful. He was on the Clearing House of the college, in the French Club, on the editorial staff of Masmid, and on the Mail Committee. He was active in SOY, where he was Secretary-Treasurer and Assistant Gabbai. In the college he majored in History and considers continuing into graduate school. He also considers the Rabbinate. The Yeshiva holds a great future for him.

WILLIAM MORDECAI FRANK

Long acknowledged as the class's leading intellect, Modest William has always regarded the routine of classes and the tedium of academic discipline as mere means to the end of procuring a degree. Born in Brooklyn (it is suspected that Williamsburgh is named in his honor), Willie entered YU after a few odd years of secondary education here and there, and immediately gravitated to the Math department. The corresponding section of the library proved that the attraction was mutual by gravitating right back. Variegated interests and an omnivorous capacity for assimilation have aided our "all-around-genius" in the pursuit of studies in Math, Physics, Math Club, Hebrew, Math Club, Literature, Comparative Philology, Philosophy, Abnormal Psychology, Talmud, Theosophy, Music, Necromancy, Photosynthesis, and related subjects. Meester Fronk is headed for a full-time research position in mathematics.

ARMIN HARRY FRIEDMAN

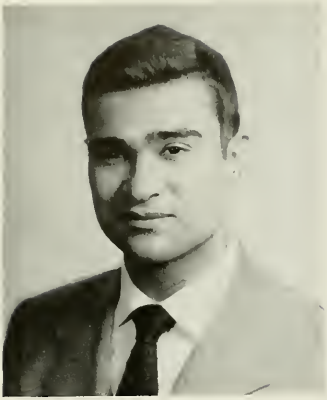
This handsome Brutislavan has led a Czeckered existence of travel and study. He attended Yeshiva in Czechoslovakia and fled to Budapest at the beginning of the war, where he attended Teacher's College. During the war he was in Dachau and Auschwitz, from where he was liberated. He continued in the University of Bratislava under the faculty of mechanical engineering. He came to the United States in 1947 and finally to Yeshiva, where he switched his major to psychology. A man of much experience, he easily adjusted himself to Yeshiva life. He was politically active in Rabbi Lifshitz's class, which gained him access to JB's Shiur. As a hobby he spends his time in darkrooms. He hopes to go into the Rabbinate and possibly do graduate work in psychology.

WERNER GEWURZ

Although he came to our class in his Junior year, it did not take long for Gewurz to become Yeshiva-broken. Saarbrucken at birth, Werner spent his early days in Strasbourg and Paris, until he moved to Canada. Canada provided his schooling through his second year at McGill University, when he came to Yeshiva. At Yeshiva he majored in Psychology, with vague ideas of using it some day. A polyglot, Werner has lent his tongues and voices to the Choral Group. He also takes an interest in speaking and debating. He does not know what his future plans are, business or psychology or what have you. These are the sorrows of Werner.

PHILIP GLAUBACH

This TI boy was razzed in the Bronx, where he still lives on Sundays and holidays. The rest of the time he boards and is bored there. His sensitive nose enables him to spot chem labs and girls, which (once he finds) he doesn't leave. He has received ample training in linguistics. He is affiliated with Young Israel in the Bronx. It may have been the great popularity that Glauber's salt brought him in Chem class that caused him to major in Chemistry. He thinks of going to med school and making gold from baser metals.



MOSHE GOODMAN

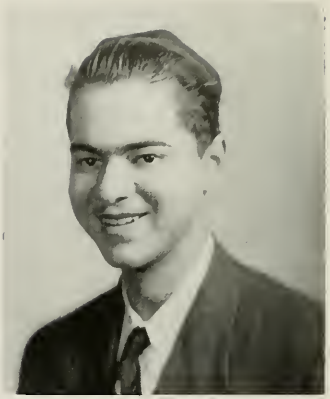
Get out the maps, boys! Modest Moshe starts life in Jerusalem, which he leaves at an early age for Scotland. After five and a half years he gies it ae fond farewell and settles in London for two years, after which he moves to Memphis (Tenn. that is). He leaves them thar hills and goes to Mesifta Torah Vodaath. Next stop, Brooklyn College, NYU, Yeshiva college! Halt! All in. Moshe rests up in Yeshiva by majoring in Philosophy and English. This explains the way he is sometimes. His interests lie in philosophy and philately. They say that summer romances never last long, But Moshava. . . Immediate ambitions are indefinite. However, he intends to eventually close the cycle and live in Israel. Well, cheerio and a' that and a' that.

WILLIAM GORDON

Billy was very active curricularly with his major, Phys. Ed., and consequently had almost no time for extracurricular activities. He comes from Trenton, New Jersey, and claims to major in Sociology. Billy is an old-timer in the Brody retinue, which makes its daily pilgrimages from the lecture hall to the History Office. He is a Life-guard and has fathered many Life-guards. Many students are indebted to him for his lifesaving, and in particular, he is indebted to many others. Ambition—he had ambition.

MURRAY GREENFIELD

Here I sit broken hearted, with his writeup barely started. What light through yonder darkness breaks, sudden vile thought my mind o'ertakes. A Bio major to a degree, a medic sure we soon shall see. From cleaver to scalpel there's not a lot, Oh heavenly muse, quick a bon mot. Betar he joined at an early age, but time hath soothed the burning rage. Thanks dear muse for inspiration; our malady, cerebral constipation.



JACOB HABERMAN

"You-can't-put-anything-over-on-me" Haberman is Jack-of-all-trades and master of one (guess which?). Hailing from the Schwitz (Zurich, to be exact), he can be found sweating it out over a chess game or reading a defective story. He majored in English and Classical studies. Extracurricularly, he talks in syllogisms, and was president of Eranos. As an aspirant to law school, he exercises his talents by trying to outlaw his disputants in test-case arguments. The bicker the better. His ultimate ambition is to chase ambulances in Antarctica.

MORRIS HALPERN

Morris Harry Joseph is Bedford Avenue's contribution to Yeshiva College. He was born (his one fault) in the wilds of the lower East Side, but at the age of two migrated to Williamsburg. He attended the Yeshiva and Mesifta Torah Vodaath, where he majored in politics. He was finally elected "Mayor of Bedford Avenue" on the Toomany ticket. Curricularly, he majored in English Literature. Extracurricularly, he is a major in *women* (be they major or minor), languages and basketball. Moish, following in the footsteps of his brother, intends to graduate. His ultimate ambition is to seek a career in-law, or in business. Whereupon the defense rests.

ISAIAH HERTZBERG

A bookie with a built in stock, this Baltimoron hails from a room on the fourth floor. Professor of a staunch class spirit, he vept (past tense of veep) for our class the past two years. He majored in Math curricularly and in numbers (telephone, that is) extracurricularly. His field trips have made him a well-travelled and well-travailed man-about-town. He was graduated from Mesivta High School. His extracurricular activities ranged from the dramatic (Math Club play '49) to the terrific (Math Club play '49). In addition, he served sentences on the French Club, the Math Club occasionally, and on the Dorm Social and Curriculum committees. He chaired the Junior Debating Society. He derives interest from books (don't we know it), stamps, and sports. He intends to continue learning for the Rabbinate, and go to graduate school in Mathematics, and also. . . .

BARUCH KATSMAN

Baruch came to Yeshiva to study the Matsav Hayahadut in Seattle. On the way he stopped off in Mesivta Rabbi Chaim Berlin to graduate High School. This studious, quite restrained student frequently finds himself unrestrainedly arguing Yiddishkeit before totally sympathetic audiences. Prevented from majoring in Hebrew, Benedict majored in Physics and studied Gemarra. He is on the SOY and also on the QT. He reads the New York Post. He plans to continue in the Yeshiva for Smicha. He would like to settle down some day and do some fishing. Ho-hum!

HENRY KELLER

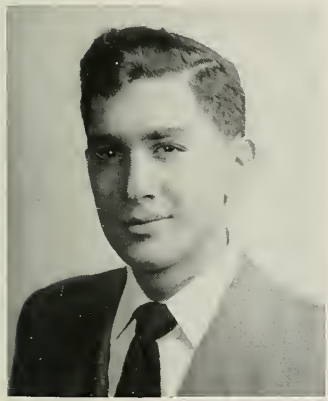
This very earnest student did not let his lofty ambition to scholarship interfere with baser ambitions of student political activity. He hails from Long Island and reigns supreme at Yeshiva. He was graduated from elementary and high schools with honors in English and languages. He had his Hebrew education in Marshalia Hebrew High School, then came to TI, and transferred to the Yeshiva. Henry has been active in many linguistic activities, among them the French Club, Intramural debating, dramatics, Eranos, and most active as president of the Student Council. He inclines scholastically to Talmud and language study. His ambition after he graduates is to become educated. This he probably learned at Yeshiva College.

SIDNEY KLEIN

Very becoming of a wrench and a wench, Sid, an ex-marine and DNI6 man, was fascinated by Math and majored in it. The Dean's man Sunday, Sid has gotten his way around the Yeshiva dark-rooms. Sid is also known for the stories he tells. They are of the before-after dinner type. Sid comes from Yonkers where certain other people come from. He has been going steady for three years and hopes to graduate the fourth. Ambition: He'd like to take a vocation or teach it.

DANIEL KOMSKY

Danny, the possessor of a "sense of humor" complex, has come through TA to Yeshiva to have everybody enjoy his company. Danny's thoughts about himself are by no means restricted to Yeshiva boys, but also include members of other sexes. This self-styled Casanova, Beau Brummel and Romeo decided to major in English Literature to find out what it's all about. He is on the Basketball team and is credited with once having been a good basketball player. He is a close friend of Barry Brown and is an associate of the clique. His ambition? Just ask him.



ALVIN KRASNA

No, you're not seeing double, it's just the Krasna twins floating around. But lay off the stuff anyway. Alvin, the elder twin, was born on the same day as his brother (no!) grew up in Brooklyn with his brother (my gracious!) and attended the same schools as his brother (well, well, well!), finally ending up in Yeshiva College where he majored in Chemistry. During his stay in the College he was president of the Chemistry club, a member of La Tertulia, the Spanish Society, and photography editor of the Masmid for two years. His main interests are chemistry and photography and his ultimate ambition is to receive a Ph.D. in Chemistry. How do you two guys go about eliminating confusion among your respective girl friends, huh?

IRWIN KRASNA

This is the second half of the team of Krasna & Krasna, confusion Inc. Born in Brooklyn (poor fellow!) he went to the Yeshiva Crown Heights, then transferred to Torah Vodaath and was graduated from the Mesivta High School. After attending Brooklyn College for one term he came to Yeshiva College in 1946 where he majored in chemistry. His main interests are lab work, photography and learning with Samuel Koppel Wohlgelernter. He plans doing graduate work in chemistry and hopes some day to be a biochemist. Good luck, Irwin! By the way, how *do* you two guys go about eliminating confusion among your respective girl friends? I mean after all. . . .

SAMUEL KRAUSHAR

Hadoar's contribution to TI and East New York's contribution to Yeshiva, Shmool is an outspoken proponent of all the Israeli political parties and considers himself well versed in Zionist and Israeli politics. He is majoring in Political Science, which he finds enlightening. His indifference towards matters sometimes leads one to suspect that his identical twin brother might be replacing him sometimes. Having learned of osmotic transfer in Chemistry, Shmool thought it would be in the best interests of a college career to do library work, and has been sitting in the library ever since. Shmool hopes to teach Hebrew some day, and eventually learn it.

ROBERT KURTZMAN

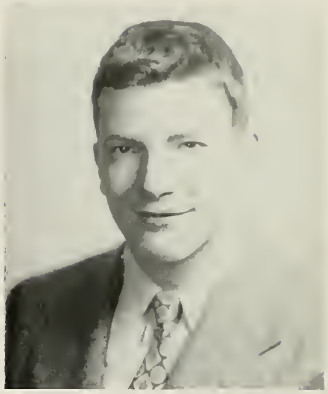
Forming the long part of the long and short of Yeshiva dramatics, Bob (short man) is an "ausgespielte" veteran of Yeshiva dramatics and debating and TI chagigas. His political activities, ranging from one-time leader in Young Judea to active leader in Hashomer Hadati, were cast aside for participation in Yeshiva College. He was vice-president of the Student Council. He majored in Sociology with an eye toward social work in Israel. Meanwhile he has not let down social work in America. He was also active in Chug Ivri, Cercle Francais, and Commie. His greatest ambition is to become a Commie reporter in Israel. Who can throw him out there?

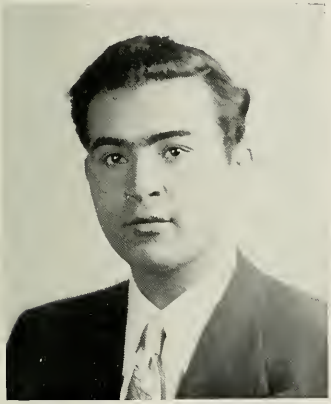
HYMAN LEVINE

"Mickey Mouse" as he is known (to Minnie Mouse and others) politely, is a Vilna boy who decided on Gaon to Yeshiva. At some early stage in his life, he settled in Springfield, Mass., where he remained till he was about to graduate High School. He then came to MTJ, and graduated with a Talmud award!! He majored in Chemistry. Condolences were extended. He has begun to understand why. In class, Hymie was forced to study not to disgrace his namesake. After being locked two years in the Chem lab, he escaped and locked himself up in the Coop from which he is reported to crawl out at dawn. For this reason he is known as storekeeper among the philosophers. He served on the Clearing House, Ways and Means, and Awards committees, and on the Tennis team. He was also head of the dumb-bells for two years and active in Commie and Masmid. He plans to attend the graduate school of Community Education and eventually teach Chemistry and Hebrew.

ISMAR LIPSCHUTZ

This fiery boy is a man of flaming ambition, ideals and hair. Ismar came to Yeshiva livnot ul'hibanot ba. As head of the Agudas Israel in Yeshiva University, Ismar has been active in announcing the existence of AI and what it means to Jewry. To this end, he became editor and lone contributor to "Or Chadash," undergraduate underground Agudas Israel publication. His affiliation with AI gave Professor G. Churgin much concern and brought him to the point of discussion. He majored in Classical Languages and served in Eranos. After spending two years attending the Shiurim of his namesake, he entered the Shiur of Rabbi Soloveichik, whose curiosity he aroused with his name. He served on Commie and attended Agudas Israel meetings. His ambition is the Rabbinership and his greatest hope is the "conversion of the Jews"—to Agudism.





JOSEPH LICHTENSTEIN

Jo-Jo has made himself popular through the clever device of telling jokes. He is sized up as "one big riot." "Banjo" came from East New York and Mesivta Rabbi Chaim Berlin to Yeshiva to major in Physics. Perceiving his lack of rigor, he decided to wait a year before he took physics again. This time rigor wasn't necessary. He joined the Math Club and then all was well. He is a member of B'nai Akiva, was active in the Math Club and was a member of its entertainment committee. Joe looks forward to a bright future in which he can't imagine himself doing anything.

ABRAHAM MARCUS

Except for a few Chem majors and Ismar Lipschutz who have gotten close to him, Abie has led a somewhat sheltered life at Yeshiva—sheltered by Chem lab smells. Abie descended from Queens to ascend the Heights to attend TA and then condescended again to Chemistry and Dr. Levine. His four years at Yeshiva were spent talking over his professors' heads. His mornings were spent in the Bais Medrash, talking to Rabbi Lifshitz or its consequences. His favorite extracurricular activities in the college were leaving the Chem lab, playing basketball, and poking fun at Social Science majors. He is slightly mixed up about his future plans and considers getting Smicha in Chemistry and going for the Rabbinate in Graduate School.

NORMAN MATLIN

Temperamatlin Norm has gone through much in his days. Coming originally from his home in New Jersey, he moved to Yeshiva and made his home variously in the Commie office, in the Chem lab, and in Room 404. He chose to major in Chemistry and early became an active Commie man. His great preoccupation had already begun to take effect upon him, and, clearly to be seen, he was becoming confused. His editorials started becoming explosive and his litmus paper would be read when it should have been blue. He spurned the Muse of Literature and the glamour of Fleisher and espoused Morpheus. As a consequence he majored in Survey English Literature. He was an outspoken Commentator on Yeshiva affairs. Norm intends to graduate and carry on in Graduate School.

ABRAHAM MORGENSTERN

This Beau Brummel of the East Side has a sense of humor that's killing (we mean it). A veteran of Yeshiva Rabbi Solomon Kluger, where he won a gold medal in a spelling contest, he went to TA, where he publicized his artistic talents and became art editor of the Elchanite. In the college he took part in dramatics, Masmid photography, and some classes. His interests lie in photography, music, and art. He could frequently be seen walking along the riversides of Washington Heights and the East Side, cultivating his sense of humor and the grass around him. His affirmed interest in water pistols might conceivably be part of this program. He is active in Young Israel, of which we can say he's known to miss (Miss) Young Israel. He majored in psychology, the most appropriate thing to do at Yeshiva. He wishes to do psychiatric work for the shocked and worn Jews of Europe. He loves to laugh. Ha ha ha ha!

LUDWIG NADELMAN

Lutz has gone through the heat and was tempered by TI. He was born in Berlin, and when things became hot he moved to Ecuador, where things were also hot, and then came to Yeshiva where he found things hotter. An active Commentator on school affairs, Lutz could be heard comparing and contrasting Yeshiva with certain other theological seminaries in America. His interest in school affairs prompted him to major in Philosophy and Dr. Litman. Otherwise Lutz is a very serious student who makes much of his time and dates. He plans to continue at Yeshiva, go into the Rabbinate and, ultimately, get married. Lutz of luck!

LAWRENCE NESIS

Possessor of an obtrusive bang of hair, Larry has left his lair for many an adventure in the labyrinthine mysteries of Boro Park with the purpose of becoming familiar with social life. He attended Yeshiva Etz Chaim, Yeshiva Rabbi Israel Salanter (where he received a gold scholarship award) and then TA, where he was Academy News editor and Interscholastic Debating Team. His next step was Yeshiva. He wrote and presented the Chanuka Cantata of '49, for which he won a gold medal. Larry is also a member of the college debating team. He was a reporter on Commentator and lent a verbal element to the Audio-visual program. He also lends his innocuous voice to the TI choir. He professes interest in Zionism, reading, doing nothing and girls. Ambition? He wants to be a success in life and be happy. Doing what? That he hasn't decided yet.

EPHRAIM ORATZ

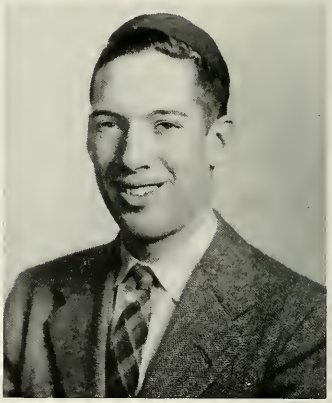
Possessor of an inseparable briefcase, Eppy is one of our RJJ boys who came to TI and the college. Amho, as he is sometimes known, majored in English and is one of the elite members of the English major coterie. He was early distinguished by the way certain professors imitate him. Eppy is a boy who has come a long way since his old days in RJJ—only to return there as a teacher.

HERMAN POTOK

Usually to be heard hawing and Heming away about his favorite author, Herman is one of our self-educated specialists. Whatever spare time the abnormal Yeshiva student has for his own constructive studying, Herm spends reading Hemingway. When he finishes reading him, he reads him again. Herm was born and raised in the Bronx and attended Salanter Yeshiva. He received a scholarship award and went to TA and thence to Yeshiva. Considering his predilection, he majored in English. Dr. Fleisher pleasantly surprised him; he never imagined the wide range of topics included in English Literature. His initial narrow liking for English Literature grew into a general liking for everything Dr. Fleisher would discuss. This considerably broadened his outlook on life and livened his outlook on—oh well. He plans to go for a Master's degree at Harvard or Columbia. Well, Herm's leaving will surely be a Farewell to Qualms.

BORIS RACKOVSKY

Big Boss Boris is the Masmid of our class. A Biology major, Boris is kept busy dissecting, cutting classes, making deadlines and killing time. He is the possessor of a very Karloffull personality. This, of course, leaves him no time to live. Some of the students may have noticed this. However, his omnipresence at all deadlines is clear enough evidence contrariwise. Rocko is a native who emigrated to Miami Beach via Syracuse. Finding Miami too hot for him, he returned to New York and attended RJJ and then Yeshiva. Finding Yeshiva too hot for him, he is graduating. He was a prominent racketeer on the Tennis team, which he managed. He was also President of the Debating Society and a member of the French, Bio, and Chem clubs. He was also active in the SOY, on the library staff, and co-chairman of the UJA drive. In consequence of all this he became editor of Masmid. He deserves the rest. Plans for the future? Law and the Rabbinate. His interests? Reading, art, music, and you guessed it—Masmid.



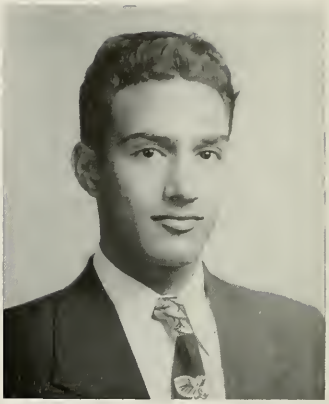
ERNEST RAPP

A Frankfurt-am-Maniac, Rapp came to Yeshiva from the Beth Hillel Hebrew Institute. A staunch supporter of TI in the non-existent Yeshiva-TI controversy, Ernest takes his Hebrew studies earnestly. In the college he majored in social work and seemed otherwise socially active. He left his impression upon the teachers and his stamp on the Commie. In fact, collecting stamps is his hobby. Ernest, it seems, will not part with his books upon graduation. He intends to become a printer professionally. Eventually he hopes to settle in Israel.

PAUL RITTERBAND

In the beginning was the sword.

Possessor of a duel personality, Paul hails from Bethany College (Lord knows where that is). This Bronxite made good in the Bronx High School of Science, and spent two years in Bethany, deciding that he was going to end up in Yeshiva. Upon the advice of his conscience, he came to Yeshiva, where it still hasn't found its rest. Having started at the very nadir of Hebrew erudition but a short time ago, he progressed to TI and finally ascended to the Yeshiva. He is co-captain of the fencing team, which he popularized and became popular by, and was managing editor of Masmid. Seeking the broadest participation in student activities, he had a voice (what a voice!) in the College Choir. He plans to continue in graduate school for Jewish Community work.



HERBERT ROSENBLUM

This possessor of an Othelloish complexion has earned for himself in the secret haunts of Yeshiva (anywhere, that is) the name "Blackie." He lived a rather uneventful life except for a few stormy years at TA and Yeshiva College. In this storm there was naturally enough wind, but not enough noise. It is said that he dares not speak about his true life to anyone above a whisper. It is believed that beneath his calm exterior is a boiling couldron of flaming passion. In the college he majored in English, and was also active in athletics, in which he had an early interest. Under the influence of his education his interests grew. Now he is interested in the three R's—Reading, Riting and Rabbinate.

AZRIEL ROSENFELD

Top graduate in Ramaz and TA high school, Arthur has done it again in college, but this time as Azriel. A brilliant and conscientious student, Azriel was one of those students who entered the college knowing that he was going to major in Mathematics and Physics. Accordingly, his programs were well integrated sequences of Math and Physics courses without much differentiation. Azriel's note-taking was notorious. His system of rapid longhand rivals any substitute device that the college can offer. He rarely falls short of his own standards of perfection (which, as yet, no one understands). Extracurricularly, he was active in the organization of the Math Club and in a number of *its* extracurricular activities, including its choir and dramatic productions. He has contributed a number of articles to a number of mathematical publications well known in Yeshiva circles. He is also the possessor of a Math-Club-type sense of humor and an addiction to Science Fiction, and is a rhyming dictionary poet. He is a JBer with designs on the Rabbinate. He plans graduate work and hopes eventually to figure in mathematics.

ALFRED ROTH

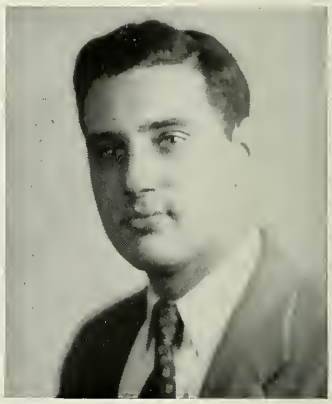
Yuki, as he is known to those who know, hails from Williamsburgh and is a member of Agudas Israel. Yuki came to Yeshiva College from Chofetz Chaim together with a number of other well-known individuals. Yuki chose to major in history, although his more immediate concerns are with the present. He is also known to himself, and to those gullible enough to believe him, as Mayor of Rockaway. He attends the Yeshiva, and was in Rabbi Paleyeff's class until Fate (with a capital Z) named him for Rabbi Lifshitz's shiur. Yuki was active in Coop during his stay here, and intends to continue in the business world.

ERNEST RUCH

We now paws as we come to the leader of the A and C (arts and crafts) movement in Yeshiva. This noble Shuster from Wuster, although an amateur, has the talent of a pro. He is an able teller of sea stories, having served a hitch in the Navy. A product of the Classical High School of Massachusetts and the Bais Medrash L'Morim of Boston, Ernie readily acclimated himself to the synthesis of Yeshiva. One is oft amazed at what earnest Ernest can make of a rag, a bone, a hank of hair.

JACOB SCHONFELD

Jycob, possessor of an accent indicative of his humble beginnings, hyles from England. His cockney cacophony amuses professors and students alike. His native superiority is manifest in his efficiency at throwing the Bull. Being in general a misunderstood chap, due to his accent, his espousal of Litmanian dialectics has only aggravated the matter. He chose to major in psychology. An individual story in this Tower of Babel called Yeshiva, Jake's tastes are by no means philistine. He plans constructing a cybernetic robot and continuing in graduate school in psychology.

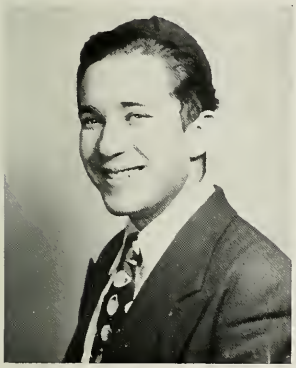


ALVIN SCHWARTZ

Another Baltimoron, this "character" escaped from the Mesifta and entered Yeshiva, assuming the alias Alvin Sonnel Schwartz. Sonny left Baltimore in 1943 to go to the Mesifta Torah Vodaath which he graduated in three and a half years, winning a character and integrity award at graduation. He sought integration and synthesis at Yeshiva, which he believes he found in Social Psychology. His undergraduate career saw him as vice-president of the class for one year and president for two. In his future he would like to see some Jewish Community work. We would too.

ABRAHAM IZAAK SCHWARTZMAN

Abraham Izaak (no Jack) Schwartzman groped his way from Poland to Winnipeg, to Ner Israel in Baltimore, and then to the beckoning beacon at Yeshiva. Once there, he couldn't think of what to do, so he majored in Philosophy. Still not having found enough to do, he became a dormitory counsellor and went to sleep early. Now he is kept busy enough and was given a private dorm room that he be not disturbed. He got in Deutch with Dr. Rosenberg and became stein bearer and bagel bender for the Deutcher Verein. He likes swimming, music, handball, opera, Talmud and lifting weights. His ambition is the Rabbinate and he intends to become leader of a community in spirit. If he can do it, good.



SHOLOM SCHWADRON

Sholom means peace. Sholom started his wanderings some years ago in Vienna, Austria. He hasn't lost his wanderlust yet and hopes to continue in this effort after he graduates. He is primarily concerned with observing Jewish communities all over the world. Meanwhile, during his stay here he might have been found wandering over dapim of Gemara in his corner of the Bais Medrash, or poring over Jewish History sources in the library. Sholom also served in Eranos and in Rabbi Shatzkes' class. Silent Sholom intends to visit Israel and go into the Rabbinate. Sholom Rav.

MERWIN SHAPIRO

Merwin is one of the Mesifta's contributions to Yeshiva College. Merwin is a quiet chap without an enemy in the world. He majored in psychology and otherwise showed general interest in the social sciences. He is a devoted member of the school orchestra (even getting up Minyan time for rehearsals) and his fiddelity might be observed at any performance. He shows virtuosity in many ways. He was active in Cercle Francais. His hobby is studying people. We're glad he enjoyed his stay here.

STANLEY SCHNEIDER

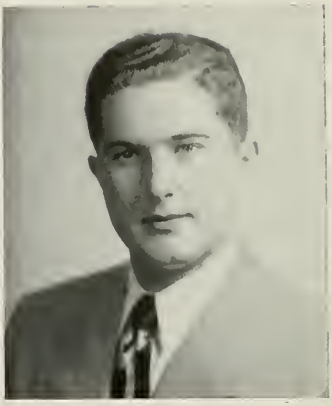
Hailing from Long Beach, Stan, greatly interested in agriculture, came to Yeshiva College to study. Here he spent his stealthy stay almost unnoticed by the students and Dr. Brody. Inspired by Dr. Brody's provocative questions, Stan spent his time majoring in History and learning what is not so. He found much in his courses in common with agricultural activity. He attended National Agricultural School for one year. Stan is a nice fellow who hasn't been known to refuse to lend anything that belongs to his roommate. He hopes to do agricultural work in Israel. We hope the change from Yeshiva to a barn and from culture to agriculture is not too sodden!

HERMAN SHULMAN

This "hic" has adjusted himself to the urban and urbane type of life in Yeshiva. After having spent his youth on a farm, Chayim moved to Washington, D. C. and attended Ner Israel Yeshiva in Baltimore. Contrary to American custom, Chayim left Washington to seek political ambition in New York. At Yeshiva he became president of our Freshman class and gradually worked his way up through various SOY offices to the presidency. A three-year JBer with, as he claims, a sense of appreciation for good solid shiurim, Chaim devotes some of his time to his major, Math. He might be heard raving at SOY meetings, raising a racket in the Bais Medrash or on the tennis team which he captained.

PHILIP SIEGEL

This Litmaniac is Ontario's contribution to ontology. Philip came from Toronto to Yeshiva with a crush on Plato and platitudes. Despite all this he majored in History, much to the surprise of certain professors. Philosophically speaking, he is a Philipsist, although of late, he has come to recognize the existence of entities in the supergartelian realm. Literature has also claimed some of his fancy. His stay at Yeshiva was interrupted by a brief interlude in which he attended the University of Toronto. He is a January 1950 graduate. He wishes to become a history teacher. This is Phil's road to synthesis—a future in the study of the past. And what of the present?



ARTHUR SILVER

Silence is Silver. A precocious Chalutz, he visited Palestine at the age of four. He attended the Yeshiva of Crown Heights where he was outstanding in Math, Hebrew, and Social Studies. In Yeshiva, he chose to major in the Queen of the Sciences. Extracurricularly, he majored in queens, rooks, and pawns. He was president of the Chess Club and a leading member of the team. He was also a member of the French Club and on the staff of Le Flambeau. In addition to his interests in bishops and horses, he plans the Rabbinate and graduate courses.

PHILIP SILVERSTEIN

A Flemish without a blemish, Phil comes from Belgium, but has been through France, Spain, Portugal, and Yeshiva. He attended Yeshiva Eitz Chaim in Boro Park and was graduated with a character award. Phil then came to TI, TA, and then the college. Phil reckoned Mathematics would be a good major for him. He was active in the French Club and had a warm place in his heart for Le Flambeau. He is interested in the Hebrew language and wishes to teach it. He also plans graduate school. Phil is a harmoniac who entertains at bull sessions with his Philharmonica orchestra.

AARON SITTNER

Possessor of a Divinity-Trinity complex, Sittner usually speaks of Himself as a third person. Aaron was born in a crash, with a crash, and the cracks have been showing ever since. He attended RJJ and TA and was a calumnist for the Academy News. He gave up his unlucky chance for the City College School of Technology to come to Yeshiva. There He developed an affinity for English and English professors. His hobbies are radio, photography, and free-lance writing. He plans a career of journalism.

CALVIN SOLED

A music fiend (a find for all we know), Cal came to Yeshiva where he expressed himself as the Concert Bureaucrat. "The Yeshiva boys' girl friends' biggest benefactor," he is the one who obtained the reductions and discounts and free admissions to musical and theatrical events. On his report, the Concert Bureau has Soled many tickets and made much money. But for this, he kept himself ever so slightly busy majoring in Philosophy, but not in Litman. His ambitions are to finish TI and follow some musical field as a hobby. Professionally, he is going to be just a plain businessman (strange for a YU graduate, isn't it?).

VICTOR SOLOMON

Possessor of a singing voice since childhood, Chazan Avigdor has made himself heard around. Perhaps he should have been seen more often. Vic is a Bronx boy who came for his audition to Yeshiva. He is a faithful student of Rabbi Burack. This "Peh Mapik Margalith" chose to major in Political Science. He is a January, 1951 graduate. Vic also sports a mustache and is sporty in other ways too. Vic is also noted for the kinds of stories he tells. With a corner already on the Morning Journal Chazan page, Vic considers making a career of Chazanus. We'll be hearing from you!

HERBERT WITKIN

Herbert is Ohel Moshe's representative at Yeshiva. He left Ohel Moshe for TA and then Yeshiva. In Yeshiva he majored in psychology, and was a member of the later dissolved Psychology Club. He has, however, also humanized himself with Classical Languages, and atomized himself with Physiology. He was correspondingly a member of the Eranos Society and the Biology Club. Herb is a genuinely nice fellow without so much as a grudge against anyone, and for that matter no one has a grudge against him, either. He is a JBer who worked his way up all the way from Rabbi Steinberg's class. He plans for Smicha and graduate school, with the ultimate ambition of entering the field of psychology as a teacher or clinician-in-Israel.

SAMUEL KOPPEL WOHLGELERENTER

A veteran of a number of educational and political ventures, Sammy Kay has finally settled down in Yeshiva and decided to become "well-learned." He started life at Vancouver, moved to Seattle, and upon graduation from high school he attended Tels. After three years of that, he came to Yeshiva to Rabbi Lifschitz's class, and a half year of that saw him go off to Israel, to the Yeshiva at Hebron. After spending a year at Kivrei Avos, he came back to their children at Yeshiva. His time in Yeshiva is moderately proportioned between Rabbi Soloveichik, Irwin Krasna, and Dr. Litman. The rest of his time in Yeshiva is spent in dressing and in attending SOY meetings. His interest is Jewish philosophy, and he has given much time to the perplexing problem, "Was heisst Mensch?" but not quite as much as he gives to Chaya. Schmulke naturally (in)tends to become a Rabbi.

HARRY YANOFSKY

A chess wizard with a nationwide reputation, Harry is an old-timer at Yeshiva. Harry, outstanding pawnpirate, is a TI graduate with educational problems on his hands. He started out as a major in Chemistry. Finding himself proficient in languages, he dropped his flasks to bask in the classics. He's been taking his time ever since. This peg-winner from Winnipeg has put Yeshiva very high in intra-mural chess tournaments. He plans to teach and continue graduate work in languages.

IRVIN YERES

Possessor of a telephone operator's "Hello," Irvin is Camden's operator at Yeshiva. Yerseyite Irvin has come to Yeshiva to practice the brotherly love that seems to have wafted over the river from Philadelphia. One of the hovering spirits of the Yeshiva Shel Maahloh, Irvin spirits his sprites to the daily prayer meetings. Little Bo Peep has lost his sheep and doesn't know where to find them. Look in the minyan, there are your minions to be found, is that not so!

Class Hysteria

A class claiming five summas and no suicides, this jubilee class graced Yeshiva records and raced Yeshiva corridors for four years (so far). So good!

From the far (+) corners of the earth, from the Brutes of Slobovia to the Bratislavans, from the Dominican Republic to Winnipeg, from the pedantic to the prolific, there staggered a motley crew to compose the Class of '50.

On a certain Monday afternoon we assembled for our first classes. . . . "Uh, men, uh. . ." Say! He called us men! "This is English." Gee, we're getting smarter every minute! . . . Speech Class. Say, who's that fellow leering at us? Oh, that's Demon Damon . . . "Danzig?" "Here!" "Dyen? Who's Dyen?? . . . Oh, *you're* Dyen. Well, you sure look it!" . . . Rapp watches chest motions of speakers. Wonder where he learnt that? . . . "I'm Ryan. This is speech. If you boys will please stop doing extracurricular speech work. . . ."

Everyone flocks to Chemistry or Biology, but FRANK and Rosenfeld take Physics. (Guess who's writing this . . .) Oh, *there* you are, Dr. Levine. Science? Oh, sure, that's the study of . . . Like if you take two things, say Oxygen and Hydrogen, what do you get? Did you say water? How many here had high school Chemistry?? . . . Biologyisthestudyoflivingorganisms. Review!!

Ah, that's Professor Jekuthiel Ginsburg, Editor of Scripta Mathematica, that internationally famous quarterly devoted to the philosophy, history and expository treatment of Mathematics. Matematics is a wery fescinating sobject. . . .

We are excused from Freshman Orientation. This leads the students into hopeless confusion, a matter which the administration does not remedy until three years later. But we are told that every Freshman is to be given an upperclassman as a personal adviser. Fortunately, this never happens; why confuse the poor upperclassmen, who've gone through it all once already? . . .

Hygiene is the study of what goes on don dere. Hey doc, does that have anything to do with the peristaltic action? . . . Sol Poupko asks certain very embarrassing questions. . . . To be sure, this is History I. Isn't that so?

Peter Pan the Magic Man takes attendance and the class disappears. . . .

Shulman and Beck are elected to Class Officiency. Perhaps reading the minutes of the meetings might be apropos here. The class decided to get special Freshman Hats which no one bought. . . . Dear Diary: I slept in the Dormitory last night. It's Wonderbarn! . . . Dear Dairy: I had supper at Stern's last night. . . .

This year we don't read USA. We subscribe to the Nation (and don't read that, either) . . . We read "Manhattan Transfer" for Dr. Linn (ooh!), besides "Bread and Wine" and two other books which we don't read. The class discusses Matzo and Wine before Passover, and "Bread and Wine"

afterwards. . . . We write humorous essays, but Linn doesn't laugh. No sense of humor? Sure he has, but only when it isn't funny. . . . We make money selling our autobiographies to True Confessions magazine. . . . Wicentowsky writes unintelligible compositions which Dr. Linn thinks he understands. . . . Linn has a baby and gives us cigars. . . . "I'm Little Buttercup" and "Celeste Aida". . . . Fleisher throws the book. . . .

"Mein Hut Er Hat Drei Ecken" and "El Sombrero de Tres Picos" . . . The students inbagle Dr. Rosenberg into giving a party instead of a test. They vote him best dressed German professor at Yeshiva.

Dr. Braun charms his class with a thesis. What we missed by not understanding French! . . . Some seek Class and Floch to be lat in to the department. . . .

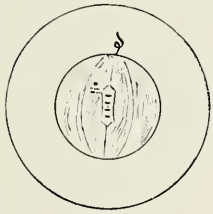
Ken, Moreh! Ken, Moreh! B'vadai, Moreh! . . . Gee, if I only knew what he was talking about . . . Rushin' to Czar's classes . . . Tuvia the Milksop and Menachem Mendel Sacks on his shoulder . . . Dr. Grinstein agrees with the book. . . .

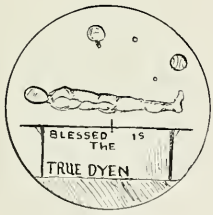
Dr. Linn gives us a Vocabulary exam in uh-uh-uh-Ingliss . . . Average score in class, excluding Rosenfeld, 106 out of 150; including Rosenfeld, 120 out of 150. . . .

The first January class in the history of Yeshiva enters. The real history is yet to be made . . . The students coming in on the Spring shift are accommodated with makeshift courses. They are allowed to choose their sixteen credits from a wide range of eighteen credits. As a result, a number of courses suffer sudden popularity . . . The students are treated to English with Mr. Miller (required), International Relations with Dr. Margalith, and Philosophy of Science with Prof. Kisch. The class is impressed by the colorful Mr. Miller . . . They are taught the identity of Zionism and Communism (both of which oppose Britain). Much of the discussion and the debate is on political matters. Mr. Miller's analyses would invalidate most of what the students say, although much was left of what the students said. In the course, much is learned and much is read. "Red" Lipschutz, of course, makes out well . . . Dr. Margalith's lectures on International Relations have the class impressed. The students are shown how the minds of politicians work . . . Dr. Kisch gives the class a whiff of essences. The students are told of the Kischness of Kisch and the courseness of the course . . . Everyone takes speech with Damon. The marks were—Ha, ha! You guessed it!

The new students are oriented at a Student Council assembly, in which Earl Klein and Louis Bernstein do the speaking (particularly one of them). The affair was dramatic, and so was the topic . . . They were also briefed on the maturity in behavior expected of them. Yo-yos were distributed at the end of the meeting. This gave them a sense of importance and belongingness in the college. They now had strings to pull, especially in Dr. Margalith's class, where they did. . . .

We freeze in the swimming pools. We are enruptured by the hypnotists—not to mention the Burpee Exercise—and by Doc Hoarwits of the Seance Department. . . . There's nothing remarkable in the fact that a hypnotist put some of us to sleep. Why, at the orientation assembly the





entire student body was put to sleep immediately by the mere mention of the word "Synthesis.". . .

We are tested by the Clinical Psych. class. The results must have frightened them, because we never heard from them again. We don't blame them. . . .

Brody devotes a lecture to Henry VIII, Karl Marx and Clem Kadiddlehoffer. . . . The students enjoy Dr. Savitsky's Philosophy of Science lectures at the expense of Herbert Spencer. ("How we'll tear that man apart . . .") Litman rants about Plato, Socrates and Motke Boske. He can't tell you anything because he doesn't know anything . . . It seems we're all subgartelians. As a consequence we are told that self-annihilation is the only honorable way out. Boy, philosophy is profound! . . .

Prof. Kisch gives a Pesach Shiur on the true significance of Chametz. . . . Mr. Silverman's ever-present pointed pencil ("You have a point there, Mr. Charlop") supplies the only divergence from Webster. . . .

Dr. Loran has been doing secret work for the government. Maybe that's why nobody knows what he's talking about? But FRANK claims he does. For this he gets the Physics Prize in his Freshman Year. . . . Gershinsky takes over Math II and overtakes the students . . . Luchins has a baby . . . Certain professors imitate Oratz . . . A number of the initiate (Krasna Bros. & Mersh Halpoin) transfer from Brooklyn College and condescend to drop their credits and start here with us at Yeshiva. Ponce de Rackovsky searches for the Fountain of Youth and Truth in New York City. . . .

Basketballers include Blackie Rosenblum, Sam Dyen, Danny Komsky. All kept busy on the Daily Dribble . . . Keller dons a mustache . . . Charles Kneal Bahn is around the college, but he isn't in our class. . . . Harry Cohen krechzes, while Mr. Miller corrects him . . . Zvi Beitner is bothering someone. Brener is still admiring himself (the others continue not to). . . .

In the spring we have a taste of Class elections. The men behind the shovels crawl out from the smoke-filled caucus rooms to toss their yarmulkas into the ring. Lou Lauer, Seymour Aronson and Moshe Cohen do the tossing. Sonny Schwartz and Sidney Basch do their running for the vice position. Lou and Sonnel prevail. . . . In the January Class, D. Cohen becomes president and Leon Levy is carried in on a Betar tide to the vice-presidency. Cohen leaves, and Levy succeeds him to the presidency. Ernie Ruch competes with Nadelmann for the vice-presidency and cops it. (Nadelmann's Slogan: Remember Lutz—ze man of ze hour!). . . .

Dramatics is put to a vote. Interesting how the freshmen opposed it two to one, and the seniors favored it by the same ratio . . . Who *is* Louie Bernstein, anyhow? It turns out there is a Student Council, and Earl Klein is President. . . .

The January Class participates in Class Nite, disregarding the fate of preceding Freshman Plays. They put on a play on the Koros of Happy Koroos. . . .

The finals are here. Who's got 'em?—Who *hasn't* got 'em!?! . . . ANL hints away the Foozics final. BW helps, too, by giving us the questions. WF supplies the answers . . . Study headquarters is in BR's

dorm room, where copies are available on request . . . The Dean investigates. All are cleared, but "No more hints, boys!" . . . At least not until next year. . . .

Linn warns us: The Sophomore Year is the hardest!!

SUFFERMORE YEAR

The year that Sanders attended the Mirer Yeshiva . . . The year that Frank finally took Math . . . That Matlin went through English Lit dreaming . . . The year that a twenty-century-old dream was fulfilled. . . .

The year that Matlin was charmed by Morpheus, and everyone else was charmed by Fleisher . . . That Fleisher was charmed by the office. . . .

Gershon Churgin and the Balti-morons take Hebrew III. Ginky promises to collect the compositions . . . Haberman does the homework . . . Ismar Lipschutz tries to convert Churgin to Agudism. Churgin fails to convert Red to Churginism. Brounstein mediates. All three are excused from the final for this reason. . . .

Rackovsky is advised to commit suicide . . . Serf Sandberg, Brickenstein, Mansky and Basch leave us after one year. Wonder what drove them away?

Rabbi Gershinsky leaves us for St. Joseph's Catholic College for Girls (! ? !) He is replaced by Henry Lisman, champion solitaire player of Boston, New England, Providence Plantations and JB's brother-in-law. The entrance of this Bostonian into the faculty causes some confusion in the Mashemasics and Philotophy Depts.

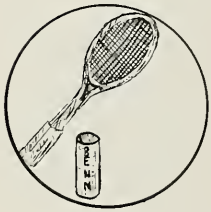
Miller disappears in a cloud of red. The Thomas committee anticipated! . . . Little Allen Mandelbaum unsuspectingly takes his place. Little does he realize that a similar fate awaits *him* (The Shadow knows! Heh-heh-heh!). . . .

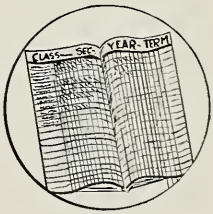
Ginky promises to collect the compositions . . . Margalith articulates; Lowan particulates . . . Rabbi Meyer Berlin (Zal) visits our institution. All the important leaders of the school turn out . . . One of the Krasnas (we don't learn to tell them apart till about the end of this year) is Maspid Staff Photographer. . . .

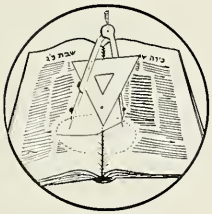
Sittner's imitations go well with a pillbox yarmulka . . . Phil Silverstein harmonizes on his mouth organ . . . Dr. Ginsburg sets mood for class by coming into first lecture with scissors. From that day on, the students do their own cutting . . . He refers theological aspects of infinity to other departments. Which?

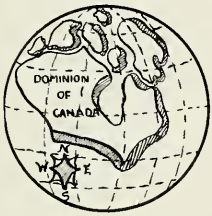
After three weeks, word gets around that Fleisher has a sense of humor, only you have to watch for it. Fellows sit in on both sections to get all the jokes. But later they find out it's all rehearsed—he tells the same ones every year. Dr. Fleisher's lectures are versatile. Siamese monkeys, Dr. Litman, Zionism and the Dean, Dr. Litman, transmigration of souls (cf. Robespierre—Myron Kahn), Dr. Litman and (oh, yes!) English Literature. Fleisher's lectures on History of the Drama have contemporaneous significance . . . Class Nite becomes an institution. It is believed that an institution becomes the players . . . Phil Arian and Joe Yoshor become Class Nite . . . The Play's the Thing. . . .

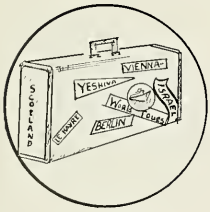
Jake Singer talks Luchins into letting him teach Psych II. Luchins talks his way out by letting him . . . Singer (Kishmo Kenhu) is heard











beret-ing in the halls . . . Gus Solomon enters YC. This has a profound effect upon Seymour Aronson . . . Banjo Lichtenstein, after one false start, majors in Physics (as befits a lawyer). . . .

Welber leaves. We're still waiting for the refund of our breakage deposits . . . We cherish the memory of those Electronics Lab sessions that broke up with midnight supper in the Co-op . . . Mr. Gross, a Frenchman, assists in Physics Lab . . . BIM!!!

Gershon Churgin promises to collect the compositions . . . Rosenfeld's English Lit notes pass the hundred-page mark . . . Margalith's International Relations Society grows. So does his Family Relations Society. He becomes a proud papa (it's a girl!) Vie Geller marries (a girl!) . . . Rosenberg voted best dressed German Professor. . . .

The Sam Glaser Moral Society is founded. Why? . . . The Israel Young Molar Society is founded . . . The David Fleisher L'amor Society is founded (Why?). . . .

Elections are held again. Sonny Schwartz hits the presidency this time, while Hertzberg complements this all-Baltimore staff as vice-president. In the January class, Levy defeats Lipschutz for prexy; Ruch edges out Brener for vice.

YESHIXA'S BUSTIN' OUT ALL OVER . . . HOOTSTEIN APPOINTS SELF DEAN . . . Corn Belt States Association gives Geschmata an A rating (It passed all the qualifications for high-grade corn, including the proper shade of green on the outside) . . . As a result, the college is also accredited (with a Nay (Neigh) rating) . . . But it was reported that the library could stand some improvement—Maybe because they overlooked the Williamsburgh branches at 204 Wilson St. and 91 Lee Ave . . . Margalith is appointed University librarian. . . .

Prof. Lookstein is still talking. Z. Bruno Kisch, our full professor of chemistry, teaches two courses this year: A philosophy course and a new Bio course for non-science majors only (?) . . . The guest lectures at Dr. Delatour's Sociology courses . . . The boys think they know everything about figures and shapes. Luchins tells them they have the wrong gestalt . . . Litman claims he's the only one who really understands Whitehead. We meant to ask him whether Whitehead does . . . Yuki gives a Wreck Course . . . Litman expounds Platonic ideals. We learn about the concept of Marxism with Das Kapital "M" . . . The Sol Poupko Detective Agency sends its two ace detectives, Charley Chan and Barley Bahn, to investigate certain sophistic activities in Columbus Circle. . . .

Yeshiva opens a graduate school in Physics under Arnold N. Lowan . . . Oh, yes: Sol Roth asked us to mention his name. TED KALLNER!! J. Parnes, Azriel Vardi and Paul Teicher participated. So did Your Truly . . . THE WINDOWS ARE WASHED!!

The Stern Gang (not to be confused with the Cafeteria C(r)ooks' Association) defeats Siegel and Weiss in a battle of ambitions . . . Zimmerman wins the Jerome Robins contest, only to be condemned to Remedial Written English for punctuation not befitting a gentlemen . . . Art Silver and Sammy Rosenbloom are mates on the chess team . . . Dave Schudrich tries to establish a Z.O.A. chapter here, while Ismar Lipschutz undermines his efforts by trying to establish a branch of Agudas Israel

at Yeshiva. The AguDAH puts out a newspaper (Or Chadash) which he edits, prints, writes articles for and distributes . . . Hershkowitz assists in the Chem Lab. . . .

Rackovsky and Shulman raise a racket on the Tennis court . . . Hertzberg et.al. prove themselves men of Braun . . . Dr. Levine teaches the boys the details of the ritual called "Technik." Remember the behavior which is expected of the Yeshiva boy: You must not spill. Hold your test tube with the open side facing heaven. Hold the flasks in your own hands. The beaker the better.

Hy Levine, Barney Engel, Krasna K. Krasna (KKK), Norman Matlin, Abe Marcus, Marvin Brussel, Seymour Aronson and Mervin Barenholtz board in the Chem lab. For security reasons, they always work behind drawn blinds. (It is rumored that a spy is watching them from 501 West 184th St.) . . . They have to know their anions . . . Finegeller is the Constant companion of the boys in the Foozix and Chemystery labs . . . A number of things were broken in the Chem lab, among them the record time for finishing Quan (i.e., before the end of the term), by the KKK Kombination. . . .

What's in a Chem? A dose by any other Chem smells just as dinky. Parlez-vous Francais? . . . Hymie is forced to study Chem in order "not to disgrace my namesake" . . . Abie Marcus is quiet when somebody's looking . . . The Chemistry Department buys a new schmitchik . . . Krasna is snappy on the shutter in his spare time. . . .

Maspid pictures are taken, and part of the class actually shows up . . . At this moment a new organization springs into existence and gets its picture taken. From these humble beginnings the Yeshiva College Math Club has grown to its present vast magnitude, scope and significance . . . President, William Frank; Secretary, Azriel (formerly Arthur) Rosenfeld . . . (N.B.:W.F. has asked that his name not be mentioned any more in the Sophomore Year Writeup, due to his great modesty. The rest of the class heartily agrees (They want a chance to catch up in number of mentions)). . . .

Henry Keller's Sfira beard stands out in T.I. He sacrifices his exclusiveness and transfers to Yeshiva . . . Professor G. Churgin promises to collect the compositions . . . SANFORD Frank amuses Gershon with Tels of Cleveland . . . The Balti-morons (Schwartz, Hertzberg & Co.) burn with jealousy . . . Dr. Klotz makes his talents available to Yeshiva students in a course called Hebrew Syntax and grammar. Ma, Lau Shamata mayHaRaDaK,HaRav Doktor Klotz? Dr. Finkel teaches Mishli . . . is a good man; Shlomo is a bad man . . . The professors will have to wear ties now. . . .

Lou Lauer, Seymour Haber et. al. take debating under Fleisher. We debate against other colleges. Somebody wins . . . Bob Kurtzman takes notes like a madman . . . Achoo!! (Excerpt from Rosenfeld's notes) . . . Ruch, a vet who learned his drilling in the army, opens up an arts and crafts shop here. He does the advertising for student activities, but takes his time about it. Soled is kept Bizet in the Concert Bureau.

For some odd reason, all the students take ill on May 16, 1948, as predicted . . . Steinberg and Zucker, seeking a Betar life, leave us to visit

Israel. The Lebanese welcome them with open arms and closed bars. (Prohibition?) The Government sends for them and brings them back to Yeshiva. Zucker, terrified at the prospect, hides in the Azores, but to no avail. He eventually returns, and is allowed to graduate.

Morton Felstein becomes Bar-Mitzva and goes back home to the palatial igloo of his parents in Little America . . . The T.I. Choir (Messrs. Brown, Komsky, Rabinowitz, Nesis, etc.) are requested by Harvard Man Fleisher to render the Yale Senior Song . . . Yeshiva begins looking for a school anthem. This is anthem-a to Fleisher, who demands "Don't do-ray me a kop" . . . The Y.U. Orchestra is organized under Alex Petrouchka. Rehearsals are in the whee hours of the morn (Minyan time), while everyone is asleep . . . Students swoon at Fleisher's renditions of poetry, particularly at the "Fairy Queen" . . . That dis-Spensers with that crack, but there are verse ones coming:

The students were leading the life of Riley
Before the arrival of Brother ——

Young Israel sends Mr. Israel Young, the Yeshiva boy's best friend, to his long-dreamt of home at Yeshiva, where the Bear and the Ellenbug play—where seldom is heard an intelligent word, and the Summas cum Laude all day . . . He has always loved us, cherished us, adored us, even before he ever heard of us . . . Who is he? Why, he's our own brother, our own keeper! Before his arrival we were an unruly mob of unguided, undisciplined, maladjusted and tieless vagrants. With him he brought the ready-made school anthem, "My Tie Is Your Tie" . . . Won't you PLEASE wear pants, bub?

Heisler enters the Yeshiva the same year as Mr. Young. They've been going together ever since . . . Braun gives us an assignment. With tongue in cheek he tells us to do it in two days. No one believes him. Guess what happens? . . . Rabbi Leo Jung gives courses for all occasions—even an Ethics class on Saturday Night. . . .

Benzedrine sales soar as the end of the year and Fleisher's Famous Final approach. Wits and drills are sharpened for the great event . . . Gym ropes are found hanging outside the English office (With no one on them. Heck!) . . . And the result of it all? "Ha, ha! You flunk! . . .

Linn warns us: The Junior year is the hardest. . . .

JUNIOR YEAR:

This is a year of Major importance—especially for those who haven't yet. English Lit catches the fancy of a number of our young men, Messrs. Brown, Halpern, Komsky, Nesis, Oratz, Potok, Rosenblum et. al. . . . Arian and Kurtzman major in dramatics . . . Gordon specializes in Physical Education (though *he* calls it Sociology) . . . Lauer majors in debating (or Philosophy: all one to him) . . . Yanofsky switches from Chem to classics . . . Wohlgelernter returns from Israel to drop into our class . . . JB has his third year of Shulman . . . And the voice of the Terkel is heard in the land. . . .

The Dean of Men returns from South Africa to retake his Bibulous classes . . . The city extends its shack colony along 186th St. to Amsterdam Ave. Three are donated to Yeshiva College, making it Yeshiva University. The downtown branch of the University is located at 185th St., corner

Amsterdam (oops! we mean Amsterdarn) Ave. The old dynamo in the powerhouse is replaced by Dr. Margalith . . . The Chem Dept. of Y.U. announces its intention of building a Medical School by 1952. Arthur Schneier becomes undergraduate plugger for the YU Med School. We'll be Senior!

SHAKEUP IN ADMINISTRATION! DEBBY LEAVES!! Fleisher, morose, turns to poetry . . . blames the Dean for all his troubles (Psychologists, in whom Fleisher does not believe, have an explanation for all this). . . .

Morris Silverman is raised from the ranks to the Regi-stardom. . . . Hundreds of college students are disappointed when Yeshiva goes and hires an engaged secretary, who to top it all off gets married. The others aren't so smart. . . .

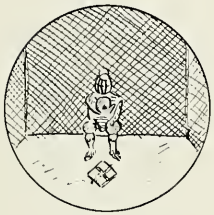
Hashomer Hadati HQ established in Cattle Car 207. Come to the Shtible! . . . Poli-Cy students learn the Margalith-Marx interpretation of Jewish History. . . . The Math Dept. streamlines its program and gives its courses on the double. . . . Dr. Lookstein, who has sentenced so many celebrities to Yeshiva degrees, is given a third degree himself. . . . Double Deckers are introduced. Sleeping quarters in the Dorm become un-Baerable. Ach! Vat is Zis? You Zleep in Ze Closet Ze whole night?? . . .

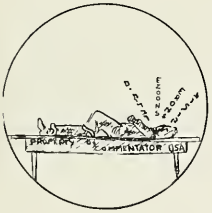
A number of interesting Fireside Chats are held in the Dorm Social Hall (which was opened especially for the occasion). Mr. Mandelbaum speaks about Satan. . . . Mashgiach holds rival meeting. . . . Satan turns up at neither, but is offended at such familiarity, and begins plotting in secret. Eventually Job is lost. . . . Potok writes long stories for Dr. Linn's short story course. . . . Oh, Yes: Sam the Night Man asked us to mention his name. GRACE PURVIS!!

For the third consecutive year (of our presence in the college) a conflict schedule is perpetrated, wherein certain professors (who shall remain nameless) are scheduled to teach two different courses at the same time and in different rooms. Purvis' dog slips up again! Why doesn't someone from the faculty ever make up the schedule?? . . . Who is DIM SAM?? (lleps ti sdrawkcaB). . . .

Y. U. participates in chess tournaments. Yanofsky leads them, beats champs. . . . Jykob Shynfeld enters school and is committed to Oral English Five (sometimes known as Speech 0I fer furriners) until it is discovered that he speaks Cockneyish. . . . Our pictures are taken again; Morguey does the shooting. . . .

Philosophy claims Goodman, Shmul-Koppel and Schwartzman as the Litmaniacs among us. . . . Hysteria strikes Ingenuous Sanford, Stradivarius Shapiro and Yereseyite Irvin. . . . Laxatives are taken by Benedict Katsman and Bulky Joe Lichtenstein (not to mention certain of the Editors of This Journal). . . . Morgenstern majors in Psych because he feels it's the most interesting way to spend four years at Yeshiva. . . . Jykob the Irrepressible, Jack Beck, Armin H. Friedman (et tu, Bratislava!) are also among the psychotics. . . . Figures intrigue Ike Hoitzboig, Sherman Hulman and J. Grubsnig. . . . Rapp, Schwarz, Gordon, Schwadron are Social-minded. . . . Fertig, Haberman, Keller, Yanofsky are up the Greek. Some Class! (sic). . . .





Mr. Goldberg's course in Criminology familiarizes students with crime. Students, however, lose faith in Sociology when they learn that the only crime Yeshiva boys are guilty of is cheating on exams. The nerve! . . .

Nadelman makes Commie his immediate concern and Philosophy his meditative one. Soled also majors in Philosophy, but not in Litman. . . . Glaubach and M. Brener take attendance in Dr. Brody's class. . . . Sanford does it in all the rest of the classes. . . . Witkin came early to class!!

Radar (lleps ti sdrawkcaB) continues the Methodical expansion of the Grad School in Physics. Their Honors Zev Amittai, Shmoo el Haber, Teddy Parnes, Ozzie Rosenfeld and J. JOEL GOLD take this as a matter of course. . . . Others who take Physics are treated to Poisen. . . .

Ever since the institution of the Guidance Department, some of the students have been behaving like Youngsters. . . . The Psychology Department has been co-operating with the Guidance Department. The Psychology Department gets in a supply of hamsters, for behavior study. . . .

Rabbi Bernstein teaches us Bible. We learn that David Ha Melach means "David the Psalter." . . . Rabbi Dave Mirsky takes after his father and teaches Hebrew. Mr. Milton Arfa also teaches Hebrew. He *does* collect the compositions. In Arabic it's . . . Mar Sar titzes T'hillim. Prof. Hoenig is mashgiach on the instructzia B'Tanach. . . . Morton Felstein comes of age in Samoa.

Gus Solomon (who shall remain nameless) informs us that this class has fewer Apikorism than any other in the College. . . . Mr. Terkel teaches pedagogy. The students learn to become pedagogues. Mr. Goldberg teaches Demography. The students learn to become Demographers. The students make an experimental study of birth-rates. . . .

Poupko (a devil) quotes Scriptures which missionaries throw to the dogs. . . . B. A. Renwood has been doing secret work for (SHH! RAHMAN AL ZION may be listening!) . . . This news explodes into the open during one of the busy hours in the Organic lab. He is told to go back where he Chem from. . . . A course in Phys Chem (synthesis) with the Dean enables Kallner to assist in the Chem Lab while attending Grad School (not Grade School!) in Physics. . . . Certain Masmid Staph members (not me!!) ask to have a course in Biochem or Therapeutic Chemistry (Fizz Chem) given. The Dean, after baccilating a while, accepts the germ of their idea and gives a course in Bacteriology. For this they end up with Baccalaureate Sheepskittens (LammKatz). . . .

Ismar Lipschutz does not take Bio for religious reasons. Instead he takes Chem for religious reasons. . . . Mr. Tauber reappears in a cloud of white. . . . His master debating in a panel on Free Love sets an example for the whole class. . . . Dr. Litman says that the boys kiss of a girl and not the girl itself. Has he seen them? . . . Lutman descends to the realm of matter and motion and buys a four-wheeler, specially designed with an in-out, up-down, right-left gear shift. HALT! . . . Terkel has a point there (somewhere, we hope!) . . .

Sunshine Schwartz is Class Prexy, Shy Hertzberg is Veep, and Lou

Lehr tackles fund-a-mental problems. . . .

The Advanced Math Section of the Library is kept under lock and key. . . . When J. J. G. tries to return some books voluntarily, they think he wants to make a donation. . . . Yuki is having the TIME of his LIFE. Papers all over the country quote him as saying "Eef we take a nomber soch that . . . ees a wery centeresting sobject." . . . Sam Hartstein does a J.iG. in Grad Hall. . . . The new buildings are repapered with reprints. H. becomes a paper hanger. . . . Dr. Lisman amuses himself with solitaire while teaching his courses. . . .

Marcus Brener takes over Placement, and it becomes a political activity. . . . Drippings of wax are found in front of office doors during final week. . . . A valuable Physics Dept. lock is dismantled. . . . The Fourth Floor is a beehive of activity at 3 A.M. Boys are preparing for the finals in the halls. . . . A certain Math class is diplomatically given a re-exam. . . .

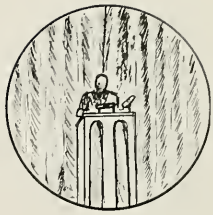
Chem boys invent their own equipment and results. The Krasnas invent a new, versatile, all-doing, 110% efficient hyperturboaudiofluorodynacycloscope Schmitchik. Dr. Levine brings some Hutchies into the Chem lab. . . .

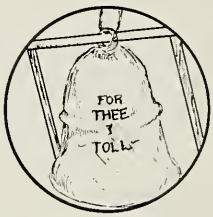
The Psych majors deem us good material for Psychological Experimentation. Jack Beck, famous Freudian Psychologist, tests his hypnotheses in the Psych Lab darkroom. (Experiments in photographic memory are performed there.) . . . Dr. Brain Poupko has an idea. . . . Another member of JB's family, Samuel Soloveichik, enters Yeshiva and takes charge of the Chem Lab. . . . A Chanuka cantata is held in the auditorium. Only relatives may be invited. A black market in sisters suddenly springs up, and families start growing. . . .

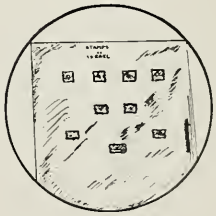
Bob Kurtzman from Quincy, Mass., the home of two American Presidents, plays the role of "the son of Adam" at T. I. Chagiga. . . . After resting quietly for a year in class office, Schwartz and Hertzberg inertly continue for another year. In the January class, Nadelman defeats Roth for the presidency, while Brener (unopposed except for write-ins) finally gets the vice-presidency. . . . Jake Beck wins the Jerome Robbins short story contest. . . .

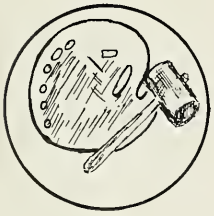
"Ulcers," by Rolls Royce, is put on the Index by vote of the Legislaity. Ilya Mentalbim is thwarted. . . . Banning of Ulysses shows that Ike has no sense of Homer. . . . Menachem Beigin is sneaked into Yeshiva, under cover of darkness, to address a packed auditorium without a beard. . . . Chief Rabbi Herzog visits Yeshiva and talks about a topic dear to every Yeshiva boy: Smicha. . . . The Chem Club is organized under M. Barenholtz and the Krasnas. It holds a joint meeting with the Math Club, at which Kurt Eisemann lectures on Mathematical Short-Cuts. . . . Ginky threatens to collect the compositions, unless we write them. . . .

Yeshiva University plans a medical school for 1952 and starts the acquisition of materials immediately. Despite the regulations about Cohanim, they have nobody problem. They have a problem with administrators. The Yeshiva claims already to have a plot of ground in Queens. This is the only Jewish undertaking of its kind. Yisgadal. The coroner-









stone will be laid in 1952. . . . Gullible Glaubach sends in an application to the Y. U. Medical School. He TeLLs the professors just what he thinks, especially when they are alone. . . . The Chemistry Dept. buys a new Schmitchik. . . .

The professor of Optics is "Meyer einei talmidim" in a course of great scope. (Notice how his name lens itself to punning!) The boys are kept busy looking through a telescope. Wonder what they were looking at? (The Spectrum Knows! Heh-heh-heh!) . . . The Krasnas, Krakower, Fiszman assist in Chem next year (Ein Mukdam U'M'uchar Ba Torah!). . . . Versatile Dr. Chernowitz takes over French, Spanish and Fine Arts. Has secret admiration for his Parisian students. . . . Boys are in-struckted by Rabbi Drazin's Jewish Philosophy. . . . Prof. Rosenberg is voted best dressed German Professor in Yeshiva. . . . Sid Klein becomes assistant to the Dean. He does plumbing and darkroom work. . . .

Yeshiva U. participates in the Model UN Assembly. Amos Bunim is appointed representative of the Dominican Republic. . . . Students are expelled from the Dorm under the Do-minyan of the new Dorm committee. Sr. Nadelman tells committee he will start getting up early "Minyana." . . . COMES DER REVOLUTION and the boys all go to Hell-ry Kenner's Minyan. . . .

Many rumors have been spreading about the haunted Commie office. It is believed that the staff meets secretly with certain spirits to decide Commentator policy. It is said that certain spirits were almost betrayed to the public. Someone spilled. . . . Mr. Mandelbaum is asked to leave. For security reasons, this information is to be withheld for a number of years. (Between you, me and the Lamport, he was fired for mental cruelty). . . . University is reborn under new constitution. Students are treated in corresponding manner. Students objected. Students subjected. The less said the bitter. Students and administration reach "Great Compromise." They'd rather have right!

Student Council appoints curriculum committee to propose improvements in the present curriculum (if such a thing were possible!) as of Spring '49. Unfortunately, chairman Al Hollander presents their suggestions at an unpropitious moment.

Someone suggests to the Dean that an honor system be instituted during examinations. The Dean entertains the idea. He laughs every time he thinks of it. . . . Med School plans are under way. First operation is on student maintenance funds. Stipendous sums are saved in this way. . . . THE MOORS ARE COMING! See latest issue of Fraternalist for details! Mechitza U. breaks down all barriers, sets example for interfaith understanding in tolerance by letting in all-day students. . . .

Mr. Young is promoted to Dr. Young. . . . A fencing course is given by Mr. Tauber. Yeshiva's knights in shining armor learn poise and chivalry in this class. True synthesis is represented by this duel-ism between physical and mental gymnastic activity. . . . Henry Keller, Larry Nesis and the "late" Lou Lauer run for the presidency of the Student Council. Keller grazes Lauer on the second ballot as the first shows it ain't Nesis. Keller dons long pants for his campaign speech. . . .

Boris is appointed Editor of the *Masmid*. We think he's Goudonov!

. . . Boris is advised to commit suicide. . . . William Frank is asked to write the class hysteresis (see above and below). . . . Linn warns us: The Senior Year is the hardest!!!!

SIN YEAR

We enter the last stretch of our four-year race. We glance back in retrospect. Our end is in view . . .

One of us is struck by the fact that he'll have to find himself something else to keep him busy after he is graduated. . . . Most of us don't feel particularly worried about this. We'll just keep on doing what we haven't been doing until now.

We all feel different, however. Morton Felstein has come of age in Samoa. Just a couple more credits and we'll all be educated. . . . It's not easy to become a senior; and if it is, who knows it? (Who doesn't?) . . . Just one more year and we're bachelors. . . . All except Manus Bunim, who'd rather have Silver than other kinds of Rich. We're sure he isn't Sairy! . . . Zvi Beitner goes over the Riva and marries. . . .

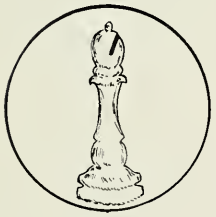
It takes a little time till we overcome the experience of becoming Seniors and we become Seniors. We are again invited to the Senior-Frosh smoker, but this time as Seniors. We smoke our cigarettes like Seniors (on the left side.). . . . The lights are switched off in the Dorm at 1:00 A.M. every morning. Why do that? They sleep regularly in broad daylight! . . .

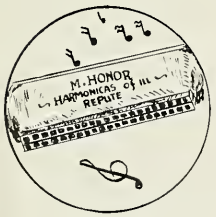
Haber, after Levin-g in the Chem Lab for four years, gets a fellowship to Syracuse in Math. . . . Seymour Aronson becomes key man, and peddles jewelry to the bachelors. . . . Otherwise classes take place as scheduled, except for a number of unforgivable mixups, attributed by the administration to Purvis' dog. (Wonder what her name is?) . . .

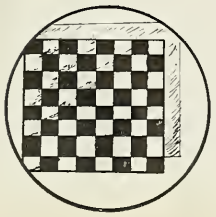
Dr. Glatzer teaches Jewish History. . . . Mr. Vogel, after becoming a bachelor at Brooklyn College, comes to Yeshiva and gets married. . . . He is in-Vogeled into assisting at registration. . . . He replaces Mr. Mandelbaum and has taken over his curse (Sorry! misprint!!). . . . Mr. Young becomes Professor Young of the Freshman Orientation Department. . . . Doc Luchins takes his leave and tries his luck at McGill U. . . . As a result, students can no longer major in Psychology, since it isn't a subject. . . . As a result, Mr. Orleans takes over Psychology. . . . BIM!!!

Dr. Young is known in scholarly circles as the author of a textbook on Shorthand and as a proponent of the Brotherhood of Yeshiva Boys. His mastery of the subject enables him to be of such great use in the guidance and aid of the students and faculty members. . . . He is expected to become Professor of Fire-Drilling in the planned Y.U. School of Dentistry. Dr. Young claims to have personally countenanced the problem of a Dental School (See Isaiah III,9). . . . He wants some teeth put into this program. It will be under the supervision of a prominent canine. . . . Sifty Bogner enters school! He leaves shortly after.

We take Bible again this year. . . . We are taught Isaiah, Daniel, Ezra, Nehemiah. . . . Those having Dr. Klein take Shakespeare. Dr. Klein's soliloquies rival Hamlet's. . . . Emanuel Rackman, the other half of the Poli Sci Dept., gives a new course in Jurisprudence. Aspirant lawyers, frustrated sociology majors, criminals in training and assorted prudes







(among them our editor) flock to the course. . . . Prof. Rosenberg is voted best dressed German Professor at Yeshiva. . . . He removes mustache "der hat zwei ecken." . . .

Fine Arts sounds out an impressive array of new courses this year. A course in voice culture is instituted under Dr. Adler. To this there gather many ambitious singers and cantors who might otherwise not feel the Finer things in Jewish life. . . . Dr. Fleisher visits Paris during the summer, and does very much the same things there that he would have done in New York (he claims). . . . No one registers for Dr. Fleisher's Tennyson course. Dr. Fleisher thinks this ought to make him unhappy, which he thinks it does not. He raises no racket about it; instead, he gives a course in Romantic poetry. . . . Prof. Lookstein is still talking. How can someone his size hold so much in him? . . . He claims that Soc. 32 ought to be called Sociology of the Jews rather than Jewish Sociology (See Catalogue). . . . Dr. Jung claims that what he says isn't deep. . . .

T. I. switches to the Sephardic standard. Profettor Pinkhot Churgin findt the going tough. . . . Dr. Grinstein gives a read-y made course in Jewish History. Dr. Grinstein does not like Nadelman. . . . The growing Chemistry Dept. grows two courses in the Philosophy of Science—one is given by Professor Kisch and the other by Professor Savitsky. There is a rumor to the effect that these are two different courses (but why split hairs?). Another addition to the Chemistry Dept. is announced by Dr. Levine. The growing Chemistry Dept. announces that he is going to give two elementary Chemistry courses, one for science majors and one for nonscience majors. Dr. Joseph assists in Chemistry Ia. . . . The Chem lab gets in a Palestinian: Avraham, the proctor terror. . . . Dr. Ginsburg, outspoken proponent of Mathematics as a fine art, becomes head of the Natural Science Dept. . . . The Chemistry Dept. replaces an old Schmitchik. . . .

Dr. Lowan throws up the government and convalesces at Yeshiva. This auto-emetic-ally makes him a full-time man. . . . He sheds light on one of the more fascinating branches of Physics by that name. . . . The students redeem themselves after an exam in Light by presenting Dr. Lowan with a goldfish in a spherical goldfish bowl of radius *a* filled with water of index of refraction 1.3. . . .

Lowan behold! A new Dormitory building is opened. . . . This gives Yeshiva U. an East Side branch. . . . It is said that if the University continues gaining students at the present rate, the new Dorm will soon be filled, and the extra students will be up the creek— where the next extension is expected to be built. . . . Boris Rackovsky replaces a faculty member for a couple of minutes. Dr. Grinstein puts an end to him, which is what he deserved for trying to get a head. . . .

The late Soul Blumenfeld leaves us. This leaves Commie without an Editor. Norm Matlin of course refuses to accept the editorship; instead, he edits notices hung up on the door of the Commie office. Kigmies are hired to take over Cogmie. . . . They are part Stadt and part Mare, part Nadel and part Man.

Sonny Schwartz makes his speeches ever so often. He wishes to express his thanks to the class for this. He is careful not to lose his head,

but not so careful with his hair. . . .

The Liberal Arts Publication of Yeshiva College, under the editorship of William Frank, finally comes out. We wonder what kept Frank awake all the time? . . . Charley Bahn is still around the College, but still isn't in our class. . . . The Hertzbergs become Bookies. . . . Hy Levine is Cooped up in a little room on the Fourth Floor. . . . Potok offers to write a short story by Hemingway for the *Masmid*. . . . Morton Felstein comes to class with his pants on, to everyone's surprise. . . .

We are examined by the Health Dept to see if we have acquired any communicable diseases during our stay here. One student is advised to see his doctor. He doesn't have a deviated septum. Aspersions are cast on the Jewishness of his incestry. . . . No one seems to have gained weight during his stay here, despite his education. . . . All this goes to show that man does not live on bread alone (Deuteronomy VIII 3), as Moses daily admonished us. . . . Dr. Klotz passes away, to the great shock of all the students. . . .

The lights go on again all over the Dormitory . . . and the home of the brave. . . . POUPKO RETURNS and all is well. . . . Dorm life becomes interesting with the coming of a nice cat into the corridor. . . . Rackovsky demands a class History. As a result, the writeup of the Senior Year is incomplete.

Yeshiva University grows. Rather than being a small University, it begins to act like a large university with many thousands of students. The college prepares for this situation (which is felt to be imminent). . . . The immanence is felt. Steps are taken in the gearing of the administrative policies and registration procedures. The problems of administration must be handled now inefficient ways. This is accomplished by the systematic process of departmentalizing the work. This involved a program of promoting departures. The adjustment is done by the systematic, boring process of making new offices. By opening up these bureaus, Yeshiva has been able to give employment to people who might otherwise remain hopelessly unemployed and be a charge to Yeshiva.

Yeshiva University cracks down on matters. Scholarships are withdrawn and a new dormitory is opened. The University is in great need of finances and can afford to hire only one special Yeshiva University guard in uniform to patrol the main floor. Meanwhile on the higher floors criminals, gangsters and wicked men lurk with whistles in their mouths, without any control or bed-hours. The college cracks down and the students crack up. All students found possessing keys not befitting Yeshiva boys are not conducive to the best interests of the University. . . . The order of the Knights of Pathos (of Damon-and-Pathos renown) is organized. Its members are expected to show unfailing respect for order, morality, personal honor and the lights of others, both inside and outside the University. . . .

We a-summa (Correction: we expect seven of them) was graduated on schedule—the ONLY Class of '50 to graduate the ONLY Jewish University on 186th St. and Amsterdam Ave.

How proud we are!!

HAD ENOUGH??? (WE DID!!)

Spinoza and Maimonides in Today's World

My mind to me a kingdom is;
Such present joys therein I find,
That it excels all other bliss
That earth affords or grows by kind.

Sir Edward Dyer.

Baruch or, as he later called himself, Benedictus de Spinoza was born in 1632 and before he had reached his twenty-fourth birthday he was hounded out of society by his Jewish and non-Jewish brethren. Yet as time goes on he assumes increasing stature amongst the world's thinkers and it has even become a practice to discuss his theories now and again in orthodox circles, something which would have been unheard of a hundred years ago.

We are tempted to inquire what it is that has raised him head and shoulders above his contemporaries and even later thinkers. How has it come about, we ask, that all subsequent philosophers saw through the glasses which Spinoza ground? In our materialistic and disillusioned age, I would say that what strikes us most forcibly is his unshakable belief in man's reason and sanity, and his utter rejection of those chimeras on which we base our lives today. Not merely by his theories but primarily by his very life he clearly demonstrated that it is impossible to attain the true good while pursuing as ultimate ends those objects on which the majority of mankind fix their desires, such as wealth, power, pleasure, etc. These objectives being limited physically must lead those who choose them into strife and jealousy for their obtainment; into hatred and envy in order to keep them from others; and into fear and anxiety lest they lose them altogether.

It was to obviate these passions that Spinoza constructed a geometrically formulated system of ethics. For despite the limitations of this method which removes the stress from a clarification of the propositions into their accurate demonstration, and assumes that G-d can be defined as precisely and as unambiguously as a Euclidean line; it is still the only method which is impersonal and dispassionate. It is only by this removal of our emotions that we can hope to gain an understanding of the universe and to obtain the insight with which to organise our lives on the basis of knowledge; thus choosing an end harmonious with our natures. This liberty to carry out one's innate choice constitutes the free man who knows that cosmically considered he is impressively insignificant. For are not human loves and hatreds, joys and sorrows the smallest of things in the face of the eternal and the infinite? So that for Spinoza true life is not a perpetual chase after objects of natural desire, but it is an elevation to a plane of being where Man — "sub specia aeternai" — sees how insignificant and unreal are the finite and fleeting things of sense, passion, and imagination.

Having reached this plane of being we are able to dispassionately submit many cherished notions to the fiery test of reason. We are forced to reject all teleology and examine everything on its own merits and in its own environment. We are clearly shown that our conceptions of good and evil are not absolute ones, it is merely our insufferable anthropocentricity which considers Man as the center of the universe which makes his standards appear as the ultimate criteria for judgment. Free will appears as a piece of wishful thinking merely serving to inflate our egos to a respectable size. Yet we do not succumb to a fatalistic frame of mind for we see

that freedom means absolute self-determinism and is only opposed to alien necessity and alien determinism. Thus by removing the fatalistic determinism of ends and replacing it by an optimistic determinism of means Spinoza gives full opportunity to man's efforts.

All this time, however, we must keep our feet firmly on the ground, for Spinoza clearly realised that man is of necessity rooted in reality and can only be understood in its context. He did not regard the intellect as an independent power which can superimpose categorical imperatives upon human conduct but rather as derivative and dependent upon the thing it comprehends. As an empirical rationalist he uses reason as an organising, not legislative, power to achieve his highest aim, namely knowledge of the universe. With this knowledge we are able to see our world neither as the best possible one, as Leibnitz would have us believe, nor as the worst, as Schopenhauer tries to convince us, but rather that we are in a position to better our evil state even if we cannot alter it completely.

We are now in a position to examine the relationship between Spinoza and Maimonides and see their points of similarity and difference. Usually Spinoza's thought is regarded, as based upon, and as a logical development of the Cartesian sceptical "cogito ergo sum" but it has been pointed out more than once that there are a great many basic divergencies which separate Spinoza from Descartes. Professor Leon Roth* has even gone so far as to say that Spinoza intended to refute his predecessor and compares their relationship to that prevailing between Maimonides and the Kallam five centuries previously. Without going to such extremes it is evident to every clear-thinking student that Spinoza utterly rejected the Cartesian use of God as an "asylum ignoratiae" whose conception surpasses human understanding. For him God is the immanent cause of the universe and we do not enquire what God can or cannot effect with his supreme power, rather we must judge concerning the nature of things from the laws which God has implanted in them. Again for Descartes mind is individual will, whereas for Spinoza it is impersonal intellect which is diffused throughout all the universe. The "res cogitans" is an active thing, not passive, of which the human mind is but a fragment. Further Descartes argued the validity of thought from the existence of God whereas Spinoza argued the existence of God from the validity of thought; it being also clear that God is conceived in a vastly different manner in either case.

On the other hand the similarities between Spinoza and Maimonides are too evident to be explained as coincidences, despite the fact that Maimonides' main interest was Man, not Nature, as it was for Spinoza. For both of them reason was the supreme and ultimate standard by which to discover the universe.† Spinoza regarded superstition as based on ignorance but religion as based on wisdom; and for Maimonides too the religious man is not one who turns away from knowledge, to seek to understand is regarded as an ethical duty. Both rejected the theory that the best proof of God's existence is disorder, and that He is only needed to prevent chaos; since this would only serve to preclude the possibility of a rational comprehension;** and both were firmly convinced of the unity of the universe and of God.*** They were also equally insistent that for a full understanding of God we need an adequate idea of Him, not an image which is merely a subjective phenomena.**** (However

*Spinoza, Descartes and Maimonides. London 1923.
†Maimonides. Guide for the Perplexed. Book III Chap. 15.
**Ibid. Book I Chaps 46, 75, 76.
***Ibid. Book I Chap 72.
****Ibid. Book I Chap 73. & Spinoza's Ethics. Book II Prop #49 Note.

Maimonides questioned whether we could ever conceive pure form i.e. God, since we are composed of both matter and form, except perhaps in the World to Come when the righteous, in proportion to their knowledge, will perceive the זיו השכינה) So the highest kind of knowledge in which things are seen in their essence and through which man approaches closest to God is either Maimonides' prophetic intellect or Spinoza's "scientia intuitiva," which are really only different names for the same process.

In addition to the above similarities, Maimonides strongly supported the basic postulates of Spinoza's system which were mentioned above. He clearly demonstrates the relativity of good and evil and equally denies any teleology in nature.* "The universe does not exist for man's sake but each being exists for its own sake:"** and further—"we must accommodate our opinions to things, not things to our opinions."*** Finally, both conceived immortality in an intellectual light based upon the strength or weakness of man's connection with God, which in turn is dependant upon man's knowledge of Him.

We must now face the problem of Spinoza's reputation which was mentioned in the beginning of this article. How did it come about that such a mystic as Spinoza, such a "Gottbetrunkener Mench" as Novalis called him, was considered by his contemporaries and later generations as an avowed atheist? How could such a man, whose avowed purpose in writing the Tractatus Theologica-Politicus was to give people a true understanding of the Bible so that in living according to it they would avoid bitterness and strife; and who stated clearly that—"unless I had known that my writings would advance the true religion I would have suppressed them," be attacked as a religious heretic? How is it that the man who showed logically that the only way to deny God is to deny our own existence, was attacked by Hume for his "hideous hypothesis"?

I believe that Professor Litman* put his finger on the solution when he stated that Spinoza's atheism consisted only in his doctrine of Man, not in his doctrine of Nature. To have dethroned Man from his position as the hub of the universe whose hopes and wishes can alter the course of natural events and to have relegated him to the position of an infinitesmal portion of cosmic consciousness whose total actions are closely determined, is surely nothing less than a Copernican revolution to be condemned from every pulpit. But we who have seen the developments of science reach such fantastic proportions that they are getting beyond our control and threaten to engulf us willy-nilly, do not find Man's position so central or secure and are beginning to have grave doubts as to his continued existence. We can therefore feel closer to this man who believed that only by losing oneself in God can we escape the wretchedness of finitude and understand the eternal order of nature. We can begin to understand his theory that the human mind must think not merely in terms of here and now but also universally for all time, all places, and all men. We realise that the eternal verities are true because God willed them to be so; and that without God "causa sui" nothing can be conceived, not because He is absolute power but because He is absolute reason.

J. Schonfeld

*Maimonides. Guide for Perplexed. Book III Chap
**Ibid Book III Chap 13.
***Ibid Book I Chap 71.
*"Man's Value and Destiny." The American Scholar 1935.

A doleful rain drums on the dismal street;
A rushing wind sends swirls against the door;
A murky grayness shrouds my souls defeat,
As molten darkness spreads o'er walls and floor.
A million monsters choke my tired heart,
And thoughts like lizards slither through my mind.
I see the world as emptiness—to part
From it is all the wish my limbs can find.
Oh, God! Oh, God! How like the beasts am I
That slink into their lairs to nurse their hurt!
I listen to the rain in myself cry,
And cower a slave to the world's savage quirt.
The spears of darkness slash wide paths through me
And burn into my soul a hollow sea.

Herman Potok

This Troubled Word

It was another evening of editing, revising, and proofreading. That's the way it started, but I had been working for about an hour when the young writer walked in. I was sitting back in my chair bemusedly gazing at the door marked "Literary Editor—Masmid" and at the shiny gold name plate on my large cluttered desk. Then, as I have said, my musing was interrupted by the appearance of the young writer.

It was his fierce mustachios that gave his face a courageous, somewhat sad appearance. This expression was one of philosophical resignation, cynical defensiveness and soul-stirring sentimentality. Altogether he was, to my experienced editor's eye, a writer who had borne his share of pain in an unappreciative world.

When he spoke, it was as Joyce or Stendahl might have—quietly, simply, and unaffectedly—perhaps too simply.

"I'd like to submit a poem," he murmured.

I sat back. My thoughts began to churn and foam. How many offices had this young scrivener entered with these words? How many editors had heard this casually simple statement? How many curses had it elicited? How many heartaches? How many bitter, bitter disappointments? Only the prematurely saddened face of this literary martyr could give any indication of the answers to these questions.

I tried to show that I understood the world of meaning and emotion that lay behind his words. My brow furrowed, my eyes narrowed, I leaned forward and answered.

"Well, let's see it, son!"

There! The answer that was the key to a garden of wild flowering elation and joy. He was being given a chance. His mustache drooped much less as he replied.

"Here you are, sir. I'd like to explain that I'm not quite sure about the meter."

A cue to a world behind a face! The sadly cynical, bravely mustached face that knew doubt, despair and destitude. How many long nights had been sacrificed to the domineering muse? How many painful hours of research? How much doubt about meter? How much despair about rhyme? How many destitute hours where thoughts fled like smoke at the mind's touch? Again, only that soulful expression hinted at the answers. Only in that single, hesitating phrase that a cab driver well might have used, "I'm not really sure about the meter, sir."

I took the poem from him trying to be as tender in taking the paper as he was in handing it to me. It was a single sheet of loose leaf paper, creased over in one corner. I read:

When I sit and think of the days gone by
Of events of not so long ago
I must cast a sigh and a troubled eye
On a world that since has lost its glow.

Not far in the past a war was waged
And many acts were considered sin.
We vowed should we win the heated rage
That things would change and anew begin.

But now each nation shifts her pledges and ideals
To suit the moment and not the years.
They scan their current plans and shady deals
Rather than the soon forgotten world of tears.

And as I sit and write this troubled word
I pray that G—d on high will make me heard.

The sensitive reader can imagine what effect this poem had on me! The very fact that I am writing of these events is of itself an indication of the force of the shock. True, my experienced editor's eye noticed a few flaws in the style, wording, grammar, meter, construction, rhyme, ideation, and expression. These, however, were precisely those minor points that I was supposed to aid in correcting, without infringing in any way on the province of the *chef'd'oeuvre's* intent. Looking at the sorrowful countenance of the poet now brightened at the chance of success, I firmly resolved not to do a thing with this poem's essence. I would not even change it by so much as analyzing it or exploring its existence.

There were, however, those few minor flaws—work for the next few months. Work, hard work that was to be done by long nights of consultation, discussion, perturbation and consternation. It took hours of arguments to change a word, days of discussion to revise a line, weeks of anguish to clarify a thought. Always, always though, the essentiae poetica of the work was zealously preserved.

These intensive hours of revision were usually followed by post midnight strolls through dim lit, misty city streets. We usually would head for an all nite restaurant and a cup of coffee.

It was during these quiet walks that I came to know more of the poet. He would turn to me suddenly during these strolls and say, "You know, sir, it's difficult." I would nod and try to comprehend and sway forward in the darkness.

It was about three months later when the work had begun to show the first glimmerings of realization. Late one evening, I believe it was about midnight or so, my scanning eye was halted by a sudden disruptive suspicion. It was actually a change or rather the shadow of a change in the countenance of the poet. His normally woeful expression was shaded with a look of uncomprehending doubt; then, I believe it was, that the awful thought occurred to me. "Had I really understood this poem? Was it really its essentiae poetica I was preserving or merely some incidental factor or thought? What did some of the deceptively simple phrases portend? Or did they really portend anything? Was I myself quite sure of the meter?"

Our stroll that night was longer than usual. I attempted, vainly, to find my answer in the words of the young author. In desperation, I finally asked him directly for certain lines' meanings.

His answer was enigmatic and simple. "I don't know, sir"—he lisped, "I guess it depends on the way you look at it, probably."

What solace could I draw from so profound an answer? What answer was this? My search for clarification went on.

The poem was submitted to a noted philosopher, a young energetic professor in one of our nation's greatest colleges. He returned the poem after a week. "It's too highly transcendental," he commented roughly.

The poet, confronted later with this demolishing criticism, turned to me, his eyes filled with tears, and softly spoke: "Too highly transcendental? How can that be? I am a religious boy."

I nodded, and turned away, disappointed. What answer could be made to this obviously legitimate retort? His words were so barrenly simple and so starkly naive, that I was forced to desist. What had I gained from the philosopher's foray of correction? How to present the poem?

Doubts spread cancerously in my mind. What was meant by the line "Nations swerve from their ideals"? Why, that could even mean that savage cannibals no longer eat men's flesh! Was he objecting to this? Other lines also began to appear to me as vague and unspecific, and after five sleepless nights all the lines became so vague as to be almost meaningless to me.

At last, however, came my salvation. Why not revolutionize poetry? Why not present the poem without understanding it? The author, when confronted by the profundity which had been unearthed in his poem, could do nothing but agree to our plea. Feverish activity once more was the earmark of our offices. Finally, we achieved our purpose—the troubled word was finally ready to be heard.

Now, in all humility I beg you to think and imagine. I invoke the aid of the muse, the aid of fancy and the assistance of philosophical insight for those readers to whom we present this poem: Read on, then, and appreciate if you can—

As now I pause to think of days gone by
Recalling thoughts of not so long ago
I breathe a sigh and pass a troubled eye
Upon a world that since has lost its glow.

'Twas only yesterday in time's long flight
When vicious deeds were looked upon as sin
We pledged our hearts to build the world aright
If just once more the course we could begin.

But now each nation swerves from her ideals
To suit the moment, not the endless years.
They scan their current plans and shady deals
While heeding not our eager hopes and fears.

Yet as I sit and write this troubled word
I pray that G—d on high will make me heard.

The poetry herein contained was conceived by William Fertig quite independent of the article.—*Ed. Note.*

Concerning the Judeophobic Tendencies of Ernest J. Renan

" 'Tis pretty, sure, and very probable
That eyes, that are the frailest and softest things
Who shut their coward gates on atomies
Should be called tyrants, butchers, murderers"

AS YOU LIKE IT

It is a testimony to the myopia of 19th century France that the idealistic, devoted and broad-minded character of one of the most renowned intellects of the then contemporary Europe should be called "frivolous," "elusive," "pliant," "Hedonist" and a host of other names unfit for even the most superficial dilettantes of the age. One wonders why one of the most profound historians of religion and admirer of the Catholic ideals should become the "anti-Christ" in the eyes of orthodox Catholics. One is perplexed by the cruel fact that one of the most distinguished Semitic scholars that has ever lived should be crowned with the dubiously honorable epithet, "Judeophobe."

In 1823, born to poor but faithful parents in the village of Tréguier, Brittany, Ernest Renan was placed in an intensely Catholic environment. In 1841 he first entered Issy to study philosophy for two years. Here the curtains opened for the naive young Catholic, and being beset by unforeseen conflicts, there commenced his eclipse of faith. He resolved, in accordance with the maxims of Descartes, to take nothing for granted that was not clear and evident. At Issy he was in strict solitude. Reading was a devouring passion, and slowly but surely, after severing his strong and tight Catholic ties, he drifted out to sea. He was shocked at the raging of the waters outside of what he now realized was the peaceful haven at the church in Tréguier, and he was dreadful of making a "shipwreck of his existence"; but the doctrines of the church, and of Revelation in particular, were not clear to him as he reverted to the philosophy of Descartes and Malebranche. Unconsciously he maintained the principle of scientific atheism. "The critic stood aloft on a heap of ruins. In the endeavor to find out why he believed, he had ceased to believe in anything." One should not infer, however, that Renan was violently opposed to all of Catholicism. In a letter to his sister, Henriette, he writes, "I shall love it, I shall admire it always—its morality (I mean that of the Gospel) shall ever be my rule—Jesus, above all, shall be my God." Unlike Hugo, George Sand, de Musset, and others of their kind, Renan made a quiet, humble exit from the citadel of his childhood religion.

He entered St. Sulpice at twenty, and began the study of Hebrew under the Semitic scholar, Le Hir. At this time the previous uncertainties concerning religion now crystallized into definite negations—"The study of the Hebrew added to philosophic doubt positive evidence of the fallibility of the infallible Church." Le Hir fixed the pattern of Renan's life as a philologist.

Renan embarked upon his literary career; after writing a dissertation on Hebrew grammar (later published in book form) wherein was contained his famous characterization of Semites, he was granted the chair of Hebrew by an imperial decree. His inaugural lecture, in which he expounded the theory that Jesus was an actually wonderful *man* instead of a *Deity,* created a disturbance which led to his suspension four days later. He published his "Vie de Jésus" in 1863. This work, his magnum

opus, provoked much heated debate and a somewhat obscurantist opposition to Renan emerging from the din of the polemics to dull the real significance of this classic.

All through his literary career Renan contributed actively to various magazines and periodicals. In 1879 he completed his "Origins of Christianity," and four years later wrote his "Recollections." At 68, his most cherished work, in his opinion, the "Corpus Inscriptonium Semiticarum," appeared. Meanwhile Renan was finishing, volume by volume, his "History of the Jewish People," which was published after his death.

Renan died peacefully in 1892. "That great intellect," says the Livre d'Or, "which had reflected so many aspects of human thought, expired in absolute negation." He was likened by Alphonse Daudet "to a cathedral which has been desecrated to profane uses, but where amid the bay, straw, and stubble, while the choir is turned to a messroom, and the stalls are a stable for horses, it is impossible to forget that the building was once a church."

With this slight but presently sufficient knowledge of the religious and literary career of this giant, we may proceed to consider his Judeophobic tendencies. Very early in his career does Renan embark upon an unmistakably racist course, in his general description of the Semites and their characteristic traits, which serves as an eternal reservoir for antisemites of every hue and color. The remarks made by Renan in his "History of Semitic Languages" are repeated in part in most of his other works. "Je suis donc le premier à reconnaître que la race sémitique, comparée à la race indo-européenne, représente réellement une combinaison inférieure de la nature humaine. — Le monothéisme en résume et en explique tous les caractères. — les grandeurs et les aberrations du polythéisme lui sont toujours restées étrangères. — le désert est monothéiste; sublime dans son immense uniformité, il révéla tout d'abord à l'homme l'idée de l'infini, mais non le sentiment de cette vue incessamment créatrice qu'une nature plus féconde a inspiré à d'autres races. — les Sémites n'ont jamais eu de mythologie. —— L'intolérance des peuples sémitiques est la conséquence nécessaire de leur monothéisme. — Au monothéisme se rattache un autre trait essentiel de la race sémitique: je veux dire le prophétisme. — L'absence de culture philosophique et scientifique chez les Sémites. — L'infériorité militaire des Sémites tient à cette incapacité de toute discipline et de toute subordination."[1]

It is the purpose of this essay to attempt to exonerate the memory of Renan from the stigma attached to it by the intellectual antisemite. *Renan is called the "Father of scientific antisemitism." He produced an illegitimate child but never consciously sinned.* In the course of this article will be shown that the passage quoted above referred strictly to those Jews in Palestine, a passage which does not smell of the epithet "Judeophobe." It will be proven that even the opinion Renan

[1] I am then the first to recognize that the Semitic race, compared to the Indo-European race, really represents an inferior combination of human nature. — Monotheism summarizes and explains all its (i.e., the Semite race's) characteristics. — the grandeur and abberation of polytheism always remained strange to it. — the desert is monotheistic; sublime in its immense uniformity, it primarily revealed to man the idea of the infinite, but not the sentiment of that incessantly creative outlook which a more fecund nature has inspired to other races. — Semites never had a mythology. — The intolerance of Semitic peoples is the necessary consequence of their monotheism. — To monotheism there attaches itself another essential trait of the Semitic race; I mean that of prophetism. — The absence of philosophy and science among the Semites. — The military inferiority of the Semites is due to an incapacity of all discipline and subordination.

held of those Jews in Palestine, he later in his "Corpus Inscriptonium Semiticarum" termed antiquated. It will further be shown that, unlike most other antisemites, Renan had absolutely no unfriendly relations with Jews. It is because of these very facts that we cannot consider Renan a hater of the Jews. He is not a Judeophile, but neither is he a Judeophobe.

When one intends to devote his complete life to a study of a certain people, their linguistic tendencies and religious beliefs, one must, of necessity, first depict the general character of the subjects concerned. It is as inescapable as it is helpful. Thus, we find that Renan, in his "History of Semitic Languages," makes the dichotomy between the Semite and the Aryan. In order for one to understand the "histoire interieure" one first must know the "histoire exterieure."

We find in his preface to the "History of Semitic Languages," that Renan states clearly: "Les caractères essentiels que j'ai attribués à cette race et aux idiomes qu'elles a parlés ne conviennent de tout point qu'aux Sémites purs, tels que les Térachites, les Arabes, les Araméens proprement dits, et ne se vérifient qu'imparfaitement en Phénicie, à Babylone, dans l'Yémen, dans l'Ethiopie."[2] Renan, thereby signifies that he does not intend to expound his theories with a picture of a Jew in mind, and his glasses are certainly not colored with a blunt prejudice for Jews, but rather people who live in semitic countries, not people of semitic origin. Thus, automatically, he concerns himself rather with the Jew who lives in Palestine than with the one who resides in Babylon. This is not typical of the common "Judeophobe." In consistency with the theory that Renan had a completely different and higher opinion of the Jews outside Palestine we note in his "Recollections," "Germany, after devoting herself entirely to military life, would have had no talent left, if it were not for the Jews to whom she had been so ungrateful." Again, this certainly does not display Judeophobic tendencies on the part of Renan. One would not deny, however, that the description by Renan refers also to the Jews. The phrase "Le monothéisme en résume et en explique tous les caractères" is sufficient to prove that. Constant application of these semitic characteristics to "les Juifs" is found in a great number of his works. However, we must reassert the fact that he refers only to Palestinian Jews.

We concluded then, that this prototype which Renan paints for us is the Nomad, lord of the desert, monotheistic but unromantic, uninspired and unmoved by the finer forms of expression. But the oils which Renan uses to paint the Jews on the canvas of sociological history are colored by an ignorance of a major branch of learning, namely Assyriology. It may be remarked that the absence of Assyrian and Babylonian is conspicuous in his treatment of semitic languages. The inclusion of these two in the fabric of Semitic cultural life by de Saulcy was still rejected by Renan as late as 1875, who, together with Gesenius, considered them Indo-Germanic. (It has been said that Renan erred in good company.) It was only later, in 1891, that Renan in his "Corpus of Inscriptions" underwent a change of heart and bowed willingly to the powerful arm of scientific criticism. Indeed, if we include as legitimate members of the Semitic family the Ethiopians, Assyrians, Phoenicians, and Babylonians, we discover that semitic life is no longer Nomadic, uninspirational, and unesthetic, but rather a brilliant panorama of new and fresh details connected and contrasted by bold strokes of polytheism, mythology, militarism, epics, and art.

[2] The essential characteristics which I have attributed to this race and to the idioms they have spoken apply in their entirety only to the pure Semites, such as the Terachites, the Arabs, the Arameans, mainly, and apply only imperfectly to Phonecia, Babylonia, Yemen, and Ethiopia.

Dr. A. A. Roback in his "Jewish Influence on Modern Thought," writes, "It is quite apparent that some of Renan's views on the psychology of the Semites had undergone a change for the latter part of his life; and his premature dictum, 'The desert is monotheistic' — was decisively refuted by evidence embodied in the Corpus of Inscriptions which he himself inaugurated."

Dr. Roback contends that Renan, because of his youthful imagination, was inspired by the esthetical values of polytheism. He was thus inclined to consider monotheism unfounded, esthetically valueless, and the cause for inferior traits in men. This all, Dr. Roback says, is merely a youthful contention. However, when Renan was fully mature, there was a change of mind and a willing acceptance to acknowledge his mistakes in his characterization of the monotheistic Semites.

As inviting as this explanation may seem, it cannot be accepted that Renan's evaluation of the Semites was shaped by the immaturity of his views. This would necessarily imply that, had Assyriology not appeared before Renan's death, he would anyhow have reverted to monotheism, with full cognizance of his previous error, because of his apparent maturity. This is probably untrue as we witness that till his very late years, till he was 68, Renan was reluctant to admit that his characterization was antiquated. We also find countless reversions to his original description of the Semites in most of his works, i.e. — "The History of the Jews," till that time.

Although his characterization of the Semites and his high evaluation of polytheism may have been due to his immaturity, it must be remembered that the antisemitism of Renan is not identical with the popular brand of Judeophobia boasted of by such eminent intellects as Wagner, Chamberlain, Weininger, and Herder. It is not a blind, stubborn, vulgar prejudice towards a certain dispersed religious sect, but rather the intellectual attempt at the characterization of a people on an independent area of the earth's surface, an attitude which altho as unfounded as the more vulgar brand, is on a higher plane of criticism.

One cannot argue that a historian of Semitic people and religions and a student of their languages can be no antisemite, just as one cannot claim that a biographer of Hitler can be no hater of the Nazis. However, we may say that the fact of acquaintance with Semitics would lessen the degree of antisemitism; that because Renan was a scholar and knew the history of the people concerned, he did not maintain so vulgar a prejudice as did Wagner.

Still another factor would tend to minimize the already weakened hypothesis that Renan tended towards antisemitism. This concerns the peaceful relationships which Renan had with the Jews he knew. Not such is the case of Richard Wagner or Weininger who both had suffered bad experiences in their dealings with Jews.

The foremost and most influential of Renan's Jewish friends was Michel Lévy, his publisher. The relation between the two men was truly beneficial to both — to Lévy for being able to publish some of the century's greatest works, and to Renan for acually being "discovered" by Lévy. Renan portrays the meeting with Lévy in great detail, and in his "Recollections" describes his attitude towards Lévy in two sentences, "M. Michel Lévy avait dû être créé par un décret spécial de la Providence pour être mon éditeur. — M. Michel Lévy et moi n'eûmes ensemble que des rapports excellents."[3] Consistent with his unprejudiced opinion of Jews he delivered two lectures, "Judaism and Christianity," and "Judaism As a Race and Religion," to the "Société des Etudes Juives."

[3] Mr. Michel Levy must have been created by a special decree from Providence in order to be my publisher. — Mr. Michel Levy and I together had only excellent relations.

Renan made a more intensive study of the Jewish contributions than of any other Semitic culture and probably as much as the Catholic culture. In accordance with that, after his translation of the books of "Job" and "Ecclesiastes," he collaborated with the Hungarian Jew, Adolph Neubauer, and wrote the "History of Fourteenth Century Jewish Rabbis." His relations with Neubauer were certainly of the highest intellectual grade.

The greatest biography written about Ernest Renan was the one by the Darmesteters, Jews who knew him intimately. No relationship, so far as we know, that has existed between a Jew and Renan has been of an agitating nature.

It is in complete objective fairness to a great literary figure that we exonerate him from such harsh accusations and allow his memory to rest peacefully despite the unfortunate events which may have been indirectly caused by him.

Maurice Lamm

During the Third Watch

Stroll on, my friend, through dim, obscure dull night,
Ignore the rains whose mist obscures the light;
The hour is near to wakening gleams of morn
The tingling bliss of midnight revel gone.
Can dancing feet now pause to pace damp streets
And ponder weak and worthless, time-lost feats?
Can gay, quick hearts now stow their mirth away
And turn anew to meet tomorrows day?
Or must they cower from sun rays clear and stark
And hide in musty holes till after dark?

Charles N. Bahn

Franz Kafka

Only a little more than twenty years ago there died in Europe a comparatively young man who wrote some of the most extraordinary books of modern times, books of great daring, brilliance, and profundity. Although these books have been known and appreciated by only a few, they offer a rich experience to the many. Beautifully wrought and deceptively simple, the profundity of these works is unobtrusive. They please by their remarkable form and their sensory stimulation. Their symbolism is complex, but its effect is emotional and psychological and does not depend on intellectual efforts.

Franz Kafka was born in Prague on July 3rd, 1883 of well-to-do middle class Jewish parents. His father and mother together ran a wholesale business in cheap women's wear. They lived in an apartment near their garment store. Two younger brothers died in infancy, but Franz was followed by three younger sisters, the oldest born when he was six. His father's people were successful and commercial, his mother's were impractical, shy, dreamy, and delicate. The Kafkas were German speaking and Franz was educated in a German secondary school. He began to write in his childhood; while at school he wrote plays for his parent's birthdays, which were acted by his sisters and directed by himself. In 1902 he entered the German University in Prague, and after a taste of chemistry and a sip of German literature, he decided to study law. He got his law doctorate in 1906, and served the usual year of practical law training while attached without salary to a law court; then he accepted a minor position with an Italian Insurance Company. He still lived at home, but was no longer financially dependent on his father. In 1908 Kafka changed to a better job with a large insurance company administering the workmen's compensation acts of the kingdom of Bohemia. He was a model employee, devotedly conscientious, and retained his job until illness forced his retirement in 1918. His first appearance in print was with a long-short story, "Description of a Struggle," which was published in 1909. He used to work from 8:00 A. M. to 2:00 P. M. at his office; then he assisted his parents in their store and wrote at night—sometimes all night.

Overwork brought headaches and insomnia; to counteract these, Kafka took up athletics and became an excellent swimmer, rider, and oarsman. His friends dubbed him a fresh air fiend, and he frequented nudist colonies, becoming both a vegetarian and a teetotaler. In 1912 he fell in love with "A wholesome, merry, robust young woman" and became engaged to her. The same year he wrote "The Stoker," which, though originally published separately in 1913 and awarded the Fontana Prize in 1915, became the first chapter of his only cheerful novel, "America." In 1912 Kafka wrote "The Metamorphosis," possibly the best of all his long-short stories.

Kafka first fell ill in the spring of 1913 and, significantly, drew up that summer a list of reasons for and against marriage. With his gentle acceptance of himself just as he was, he admitted to Max Brod, his friend and biographer, that perhaps his illness was psychological, offering as it did an escape from the necessity of marriage. Yet he remained, on and off, engaged to Miss F. B. until 1917. By 1914 he had saved 5,000 kroner, enough, he calculated, to live on for two years while writing. But the war came, and Kafka returned to his office and worked nights on "The Trial," his second novel, during the years 1914 to 1916. In 1918 he published fourteen short stories under the title of "The Country Doctor." By this time he was coughing blood,

and a catarrh of the lung had been diagnosed, yet he was able to rent a room outside of his home where he could work quietly. From 1919 until his death he lived in sanatoria on a small pension, refusing any assistance from his parents. He was briefly engaged again, in 1919, to another girl, and in 1920 there was a short-lived romance at Merau, Austria. It was not until his last summer that he met Dora Dyment, the one girl with whom he was to find happiness. She was from a Polish Chassidic family, and when Kafka attended Chassidic rites he said, "looking at it closely was like observing a wild African tribe. Crude superstition." Yet, after settling in a suburb of Berlin with Dora—they began living together almost at once, though she was 19 and he was 40—he was blissfully happy and in the most idyllic circumstances. Kafka then wished to marry Dora, but her father's Rabbi forbade it. The terrible privations caused by inflation and the very severe winter of 1923 increased Kafka's illness, and he and Dora suffered from cold and hunger. In the spring of 1924 Max Brod insisted on bringing them to Kafka's family in Prague; from thence he went by car to Vienna, where, although clearly dying, he was shuttled about from one clinic to another until at last a pleasant room with a view was found for him at Klosterneuburg. He spent his last weeks correcting the proofs of "The Hunger Artist," a collection of four stories which appeared shortly after his death on June 3rd, 1924. He had told Max Brod in writing that he wished "everything" he left behind, printed or in manuscript, to be burnt unread, but instead Max Brod gleaned everything he could find of Kafka's and was so successful a scavenger that six volumes of Kafka's collected works were published between 1935 and 1937.

II

Genius, wherever it crops up, is a strange and solitary plant; nor have we in literature had so many instances of it that we can afford to neglect one as authentic as Franz Kafka. There was about his genius a lonely and almost nihilist quality. It seems to have come from nowhere, to belong to nothing, even perhaps to lead to nothing. Kafka is part neither of the humanist nor the anti-humanist tradition into which we have come increasingly to divide the recent intellectual history of Europe. Yet, unmistakably, his books have left a scar upon our consciousness.

During his lifetime Kafka made no great noise in the world. He never sought recognition and never received it. He grew up, sensitive and unhappy, in the shadow of his father's dominant personality. The memory of that and the sense of inadequacy that went with it were to haunt and cripple him for life—make him set impossibly high standards for himself, make him reluctant ever to call a piece of work finished or to surrender a manuscript for publication, obsess him with the search for a father and for justification before him. He joined no movements, whether literary or political, and seemed more absorbed with the tempestuous voyage of the human spirit than with the turbulence of Europe in its chaotic war and postwar phases.

Kafka is a philosophical and religious novelist. He is not a novelist who happens to be dealing with these themes or chooses to use religious characters. Kafka was absorbed with certain problems from an angle which made it impossible for him to treat them except through fiction, allegory, and parable. He was a philosopher groping for a form rather than a novelist groping for a theme. It is fairly clear that the writing of these novels was, as their reading may be, an act of religious exploration. The term religion is used, of course, not in the sense of an institutional creed or a body of received dogma, but of a system of personal belief transcending experience.

But while the themes are grand themes, Kafka does not assault them in a

magisterial way. He approaches them indirectly, through stories that, for all their oppressive nightmare quality and their overtones of allegory, wear an aspect of innocence. "America," for example, is in form almost a picaresque novel. It seems to be only a loose episodic narrative of what happens to Karl Rossman, a German boy of 16, when he sets out to make his career in America—his meeting on shipboard with a stoker, his adoption and abandonment by a rich uncle, his adventures in a country house, his career as a lift-boy in a hotel, the misfortunes that befell him through two rascally knights of the road who later settled down in a menage with a fabulous mistress, his employment by the "Nature Theater of Oklahoma." "The Trial," less loosely wrought, is the story of Joseph K., who finds himself accused of a crime he did not commit and the nature of which he cannot even discover. He tries to get a hearing, deal with an advocate, find allies, reach the higher judges. He never succeeds. But he gets a warning of his sentence from a sermon preached in a cathedral to himself as a one-man audience; and in the end he is stabbed to death by two officials of the court.

The protagonist of "The Castle," K., comes to the village thinking he has a summons from the castle as surveyor. But he receives from the castle only denial or evasion. He spends his energy on successive stratagems and devices for getting near the officials of the castle, particularly one called Klamm. There are adventures with women, with village inhabitants and castle retainers, with K's two assistants; there is a harrowing story within a story; there is a comic note of high diplomacy in the alliances and alignments K. seeks to form in order to get even the smallest foothold in the village. In the end, Max Brod tells us, Kafka planned to have K. wear himself out in his efforts; but as he lies dying, a messenger arrives from the castle to say he can stay in the village on temporary sufferance.

Kafka in his works is dealing with the largest themes of the fate of man in a world whose meaning stretches beyond his experience. His starting point is the inadequacy of the empirical and the rational. The purpose of life becomes thus an endless quest for the meaning of life. This quest, whatever its form, is always a search for an organic relation with something beyond ourselves. It may be, as in "America," only Karl's desire after his expulsion from the old world—he had been seduced in Germany by a servant girl—to find roots in a new world—a job, a career, a home, independence—and thus fulfill himself. It may be, as in the Cathedral scene, a desire to find what lies beyond the door of our unique personality. Joseph K., dissatisfied with the rational routine of his life, was accused—a marked man. He haunted the court where lay his fate, yet he could make no connection with it. K., in "The Castle," also wanders beyond his accustomed locus; he wants a connection with Klamm, even of the slightest and humblest. Even the agonizing rebuffs he receives do not make him think of retreat. His search for roots in the village, for a place near the castle, seems to come from a fatal inner necessity.

But with the sureness of the necessity there is also the sureness of failure—absolute failure in "The Trial," failure relieved in "The Castle" only by the grimly ironic concession at the end. The quest must continue, but the one certain thing about it is the massive inaccessibility of the goal. It is difficult to believe that Kafka was content with this, that meaning lay in process rather than in end, in the search for the Grail rather than the Grail itself. Kafka was bitter. And anyone who does not read his bitterness in his novels and stories misses half their quality. But the paradox from which grew bitterness yielded, by the same token, inexhaustible material for a sort of cosmic comedy. Kafka's attitude toward G-d was that of the Greeks, who constructed an entire theogony, but kept them with human frailities.

Klamm, the chief man of the castle, looks like a paunchy bourgeois and has barmaids as mistresses. The court officials in "The Trial" are old, wheezy and generally decrepit; the attendants are lecherous and sadistic. The whole theme of bureaucracy as part of the cosmic is a persistent one in Kafka, no doubt because of his own experience in Austrian administrative officialdom. On shipboard, in the hotel, in the "nature theatre," in courtroom, in village, and castle, red tape is king. Man is caught in a mechanism not of his own contriving—a mechanism, moreover, whose operations are gallingly slow, inefficient and even accidental. In fact, by a wild irony in this regime of order and law, it is accident that is decisive. Despite the oppressive anxiety of Kafka's protagonist to fulfill his quest and come to terms with his universe, despite his desperate straining to make even the slightest headway, he is hopelessly entangled in a network of casual incidents. The most irrelevant act may lead to the widest consequences; the trivial is canonized.

This is, of course, the stuff of dreams; and the most obvious thing about the Kafka world is that it is a dream world. There hangs over it the heavy blanket of anxiety that we know from our own dream existence. Will the protagonist make it? Will he, after roaming through corridor after corridor, find his way off the ship?—the passage that leads back to the living room of the country house?—the key that opens the door of escape from Brunelda's apartment?—the door, among all the myriad doors of the tenement house, that leads to the courtroom?—the way out of the cathedral before his name is called and the sermon starts?—the path in the snow that leads back to the inn before night falls? This nightmare world has also its comic aspect, and there is a Chaplinesque music-hall quality to Kafka that has several times been noted. But the other aspects are more persistent. As in a dream, events follow each other with the phantasmal logic of illogic. Granted the premises, the details have a certain cogency; but the premises are outrageous. Time plays tricks: K. starts out in the morning from the inn toward the castle; in a few hours night comes and it is dark. Space plays tricks: the more K. presses toward the castle, the farther away it seems to get. There are changes of identity. In fact, the whole Kafka universe seems to illustrate the principle of discontinuity. You go from A to C without passing through B.

The uncertainty is underscored because Kafka's protagonist moves throughout in an atmosphere of intrigue and conspiracy. There is a crazy quilt of plot and counterplot, but with a wild subjectivism in it all: the dangers and malignancies that beset the path of Kafka's protagonists are seen only through their own eyes. Kafka means you to see that subjectivism. In "The Trial" for example, although Joseph K. is under arrest, he is not under detention. He is out on a sort of psychic bail, goes about his daily tasks in the bank and reports to court only from an inner necessity. And yet his world, like the world of K. and Karl Rossman, is none the less full of enemies and obstacles, like that of a savage in a jungle of his fears. In fact, the most important thing is that the enemy is never localized, and enemy and goal are one. The castle and court are not only inaccessible; they carry on in their own remote and complicated way a campaign not to be reached. And the very allies that Kafka's protagonists hope to use in attaining their goal turn out to wear the badge of the enemy-goal. What we seek with is part of what we seek. What we fight with is part of what we fight.

This sense of being implicated in a dualistic world is a strong sense in Kafka. It is even stronger than the feeling of the alienation of the individual from his world which the critics have tended to stress. Loneliness is the great fact of our mechanized life and has become one of the great themes of our literature. Kafka's protagonists

are not lonely because their social system is deadening—they are lonely because they are caught midway between a good and evil whose contradiction there is no way of resolving, although each is part of the other.

Kafka's religion is thus far from the religion of consolation. He offers no cheap and easy endings, no safe harbor for the human voyage. It is rather a religion of unending exploration. It is, to be sure, heavily laden with a sense of guilt and a sense of determinism. The scene in "The Trial" in which the executioners come for Joseph K., find him waiting for them and link their arms in his, moves swiftly and with sure fatality. Yet this is not characteristic. More so are the scenes in "The Castle" in which K. holds his intricate and casuistical conversations with Olga and with the various functionaries on how things work in the castle. It has often been pointed out that Kafka was influenced by the Chassidic movement, and there is throughout the books that feeling for the folk-mind and its inherent symbolism which characterized the Chassidic revolt against theological hairsplitting. And yet there is also an enormous amount of hairsplitting in the unwearying discussions in Kafka of the ways of G-d to man. Kafka was G-d-drunk; but even in his intoxication, his subtle and powerful intellect did not stop working.

III

Before closing, there is one facet of Kafka which deserves short discussion. And that is—Was Kafka, as Max Brod would have him, basically a "Jewish" writer, describing and depicting in his novels the eternal struggle of the Jews for survival against exterior forces; or was he merely interested in the more general problems of human belief and human destiny as applicable to society as a whole? Much has been said concerning this, and the various critics are all vociferous in denying or approving one or the other side of the argument. Actually these conflicting opinions can be resolved by considering Kafka as treating the problem of the conscious man. The very problem of the conscious man is the everlasting conflict between his tendency to isolate himself and his desire to be like the rest. No less, this is the conflict of Jewry within this world, and it remains likewise insolvable. Jewry is only a group example of an otherwise individual problem of mind. Whatever Kafka wrote is therefore as much Jewish as it is generally human. Thus it ought to be granted to Max Brod to interpret Kafka utterly from the Jewish point of view, whereas others may consider Kafka's Judaism only as a ferment of his work and may take him as an analyst of the human soul in general. The narrow interpretation is no less right than the broad one. This too makes Kafka an outstanding author.

To Kafka Judaism was only the personification of his religiousness in general. His simple phrase, "Writing is a form of prayer," may be considered the key to his works. The quality of his religiousness is shown by the following sentences: "Man cannot live without an abiding faith in something indestructible in himself, even though this indestructible element as well as this faith may remain forever obscure to him. This obscurity finds its expression in belief in a personal G-d." The power of this G-d manifests itself mostly in the unpretentious and the small, in the unnoted and the despised. Everywhere and suddenly man may be summoned before G-d's tribunal. In Kafka's continual discussions between the self-accusing defendant and the divine, for instance in "The Trial," there certainly is a kind of modern Job-like attitude. He does not cease to quarrel with G-d, Who at the same time appears to be ultimately vindicated by this quarreling. This is the substance of almost all Kafka's works. It is most obvious in "The Castle," where the introspection of the

hero is most profound while he vainly struggles to attain admittance to the castle and has to follow an endless, complicated road abounding in bizarre sinuosities and in innumerable internal and external impediments.

True, the Jew as a stranger, and the loneliness of a Jew, are expressed not only by the hero of the "Castle" but also in Kafka's various animal stories, as for instance in "The Giant Mole," in "Josephine the Singer," in "Jackals and Arabs," or even in the "Metamorphosis"; but the example of the Jew, being the most obvious and perfect case, suggested itself to the author as a symbol of the general strangeness and loneliness of man. He presents us with the innumerable means, cautious experiments, deliberate undertakings man has to invent and the fabulous habitations, underground canals and labyrinthine zigzags to overcome the Babel-like confusion, the incommensurability of phenomena, the askew contrapositions of life, the lack of mutual understanding. He shows us how man struggles for regions which lie beyond his life and which cannot be reached by his soul. These, however, are religious problems in general and cannot with reason be confined within the walls of a purely Jewish attitude, notwithstanding the fact that it is this attitude which gave Kafka his standard of judgment and the principal material for his most impressive symbols, together with certain formidable Talmudic weapons of his style. In this respect he reminds us of Spinoza, who also drew from Jewish sources both deliberately and unconsciously, and who likewise achieved a far-reaching general effect.

IV

It seems curious that a writer with preoccupations of this sort should today be one of the great influences in our literature. The reason lies in the state of that literature. We seem to have come to a dead end. Among the younger writers the emphasis has been social, the method realistic. And Kafka challenges both. He goes beyond the problem of man facing his society with the problem of man facing himself and the unknown and inaccessible within him. He belongs thus, in a sense, to the tradition which, in Freud's words, has sought to explore the psychology of the depths. Yet always in his own way, for his is not the emphasis upon the irrational which is true of the Freudian group. What he has done has been to give the tradition of rationalism a new twist so radical as to transform it. Since the Seventeenth century our thinkers have believed that to suppress the barbarian in man and thus make civil society possible, men must enter into a "social contract"—a compact with each other to preserve the fabric of civilization and make law and order possible.

But for Kafka social constructions and even social reconstructions are not enough. His protagonists are seeking always not a compact with man, but a compact with G-d. Hence it is not surprising that so many of the speeches in Kafka seem exercises in ratiocination. Compacts are legalistic affairs, and Kafka's characters want to get their precise bearings in the universal frame of things. Yet whatever their motive speech, what they are driving at lies beyond the rational and irrational, but lies in the realm of the non-rational.

Similarly with Kafka's method. Realism as a method has been run to the ground. What Kafka does is to stand realism on its head. He understands that the fictive world must somehow be made real, and that this depends upon great particularity of detail. But he applies this precision of method to a world of his own creating which has no correspondences to the world of our daily experience. Kafka has often been spoken of as an abstract writer, but that is to miss the whole point. He does not see his truth, as the abstract artists do, by generalizations and geometrical

abstractions. He is nothing if not concrete. His people are so highly individualized as to often reach the comic.

This combination—realism of detail within a framework of symbolism—is Kafka's peculiar gift to fiction. One may answer that most good writing has overtones of symbolism. That is true even in the naturalistic fiction of Steinbeck whose tortoise crawling across the road in "The Grapes of Wrath" is not only a tortoise but the whole mass of plain people. But there is a distinction between a novel with symbolic overtones and a novel whose essential material is symbolism. Or perhaps it is better to say that Kafka writes on several planes at once and the planes are interconnected. One plane is that of real people doing and saying work-a-day things, but in a dream world; the second plane is that of symbols and of the allegorical framework that furnishes a logic for the otherwise illogical actions of the people; the third plane is that of the philosophical implications of people and symbols together.

It is this genuine complexity of Kafka and the enormous earnestness of his meaning that keeps his art from becoming what much expressionist art has tended to be—an escape from the ugliness of social reality. Not that Kafka was much of a social thinker. It is the complex, the non-rational and the symbolic in Kafka's vision that have so deeply influenced the younger writers. Kafkism is not in its inherent nature any sort of ivory towerism. It is not art for art's sake. It goes beyond the social, but it remains within the problematical; and the problems of human belief and human destiny that it plots out are as worthy of exploration as almost any in our time.

Joshua Hertzberg

Cry to Earth

Cry aloud to heedless hills
Weep long nights to placid seas
Let thy sighs drift on the dew
Dripping gently through the trees.
Shriek defiance to the skies
Mix thy voice with river's moan.
Dim the moon with bootless cries.
Bind dark thoughts to dark earths groan.
Yet, no response to thee will fall
Echoes bleak will heed your call
For do all these and know you must
That earth, your solace, is herself unjust.

Charles N. Bahn

The Fifth Man

The five of them, lying on their stomachs in the rubble and debris on the lee side of the shattered wall, held their breaths as the shell whined through the air, seeming to be headed straight for them, and pressed closer against the cold stones when the shell landed a few yards away and exploded, its fragments twanging and ricocheting off the protecting rocks, gray dust and stinging pieces of pavement falling all over them. Another shell screamed through the air and landed, closer this time. The earth settled, thick and choking.

"Let's get out of here," one of the men said. "They've got our range."

"They've also got the street covered," another said in a tight, high voice. This one was nineteen years old.

"Look," said the third man, "we might be able to make it to that house there if we run for it. What do you say?"

The boy, whose name was David, looked at the wide stretch of street that lay between them and the protective covering of an ancient stone building and said, "We'll never make it. How could anyone ever make it?"

"Two of us can try it," said the third man, "and the other two stay here and cover them. Then if those two get there they give the other two cover while they try it. What do you think?"

There was no answer because just then they heard a shell coming and they flattened themselves against the ground. The shell landed a short distance away and the ground heaved upwards in a deafening roar; the concussion jerked the air from their lungs and lifted their bodies. Shrapnel splattered the rocks all around them.

"They're getting closer all the time," Shmuel, the first man, said. "Let's do something!"

"What do you say?" the third man asked again. "Do you want to try it?"

"You talk like we've got something to lose," the fourth man told him.

"Okay, then," the third man said. "Me and Shmuel will try it first. David and Yaakov, you'll cover us. One of you take one side of the street and the other take the other side."

The man and the boy who were to stay behind nodded their heads.

The third man turned to the fifth man. "Do you want to try it with us or with them?" he asked in English.

"Does it make any difference to you?"

"No difference."

"I'll try it with you, then."

"All right." Then to the others, *"Atem muchanim?"*

They nodded silently.

The third man started to get up, then flattened himself quickly as he heard another shell approaching. It was closer this time, the shell, and the fourth man was cut on his right side by shrapnel. But the wound was superficial. It served only to frighten him but not to disable him.

The three men who were supposed to make the run got up, crouching low against the wall.

"When you run," said the third man, "twist and turn as much as you can and keep low. Ready?"

Again they nodded. The boy called David nervously wiped the sweat out of his eyes with the dirty sleeve of his uniform.

"All right," said the third man. *"Achshav!"*

They scrambled over the shattered wall and broke from the protectiveness of the rocks into the nakedness of the street. Immediately the two men left behind began firing at the windows in the buildings that lined both sides of the street. The three running men were running away from these buildings toward another building that stood about seventy yards in front of them. They ran swiftly, twisting and zig-zagging through the street, while from the buildings behind them rifles and machine guns flamed death at their backs. Puffs of pavement spurted up around them. The sound of firing became a steady, terrifying cacophony.

They continued running toward the building; and then, when they were about halfway there, it seemed to come alive as rifles and Sten guns opened up from it, directed not at them but at the buildings behind them.

"Some of our men are there!" the third man shouted to the two who were running with him. "We can make it!"

The firing behind them became desultory. They raced ahead, entered the building and stopped before a narrow stairway, breathing hard, their chests heaving.

The air inside the building was thick with the acrid, nose-stinging odor of burnt gunpowder. They leaned against the wall near the stairway, catching their breaths.

Two men appeared at the head of the stairway. One of them wore a blood-stained bandage around his left wrist. He was in his late forties, and he had sparse black hair, a deeply tanned face and a thin, clipped moustache. The other was about twenty-five with wild blond hair, fierce eyes and the tall, muscular body of the sabra.

"Are you men all right?" the man with the bandage asked.

They nodded in silence, still unable to speak.

"Get away from that doorway," the blond-haired one said loudly. "You want to get killed? Some of them have learned to shoot straight."

They started up the stairs.

"You men will come in handy," said the man with the bandage. "I think they are going to start moving again very soon."

"We left two of our friends behind," the third man said. "They're expecting us to cover them while they make a break for this building."

"We'll give them all the cover they will need," the man told them. "In the meantime you can take up positions on the second floor. You are badly needed up there."

They went up another flight of stairs and into a bare room with cracked walls, a splintered floor and a large window which was no longer a window but a scarred rectangle cut into the stone wall of the building, looking out upon the street through which they had just ran. Shells were still falling in the street, and they wondered if their two friends were still alive.

The two men who had accompanied them into the room went away now, and a few minutes later Sten guns and rifles began firing from the floor below them at the buildings beyond the shattered wall from which their companions were now supposed to run. They went quickly to the window, and the two men who were carrying the light machine guns joined in the firing, at the same time watching anxiously the street through which their friends would come running, if they were still capable of running.

They saw them after some seconds break from the gutted house, running low, twisting crazily along the cobbled street, bullets tearing through protesting air close

to their bodies. Two shells landed behind them as they ran, and the boy stumbled, fell, then rose quickly and kept running, slower now, his face tight with pain.

The men inside the building continued firing until the two running men entered the building. Then the firing broke off suddenly, and there was now only sporadic rifle fire from snipers lodged in the other buildings and the occasional explosion of a shell in the main section of the city.

Then the man and the boy who had just made the run came into the room where they were all staying, accompanied by the man with the bandaged wrist. The boy was limping heavily.

"Where are you hit?" Abrams asked him. Abrams was the one who had suggested that they run for the building.

"I'm okay," the boy said. "It's nothing. Just tore some skin." His face was white and his voice trembled. He had some difficulty unslinging his Sten gun. His pants on his right thigh had been torn and through the rip they could see the dark red gash which the flying shrapnel had made. The wound was bleeding profusely, but the sliver of metal was not imbedded in the skin. It had struck him against the side of his thigh and had inflicted a deep gash, then spent itself hurtling through the air ahead of him. Holding his weapon in his hand now, he hopped over to a spot near the window, sat down with a soft groan, and leaned back against the wall, his eyes closed, his right leg looking stiff and lifeless.

Another man came into the room, carrying a first-aid kit. He went over to the wounded boy and began to clean and bind the wound. The boy bit his lips until they bled. Large globules of sweat stood out on his face and forehead.

Meanwhile the man with the bandaged wrist was talking to Abrams in a low voice. "I think they will throw all they have into the next one, so we've got to be very careful. It will probably begin after nightfall. They will come straight through the street in a charge, and we must break that charge before it reaches this building or it will mean room to room fighting, and we do not have enough men for that."

"What if they use tanks?" Abrams asked.

"I do not think they will. The streets are too narrow for tanks to maneuver in."

"But suppose they do?"

"We have two bazookas and we may be able to stop them with those. But your job is not to worry about tanks or armored cars. You are to concentrate on their men. Leave the tanks to those downstairs."

Abrams nodded in understanding.

"In case the shelling becomes too heavy," the man went on quietly, "you will hear a whistle from downstairs. That is the signal for you to get out of this room and down to the cellar as quickly as you can. Their men will not attack while they are shelling."

"I know," Abrams said. "This is nothing new."

"Fine," said the man. He talked like a college professor. "In case you need anything, I am in the room directly below this one. Good luck."

He went out.

Abrams turned to the wounded boy, who lay stiffly against the wall surrounded by the others, his right thigh swathed in bandages. The man who had done the bandaging stood up, took a last look at the thigh, then picked up the first-aid kit and went out of the room.

The wounded boy looked up at his companions and grimaced. "I'm sorry," he said quietly. "I'm sorry this had to happen."

The others were quiet.

"It wasn't your fault, David," Abrams said, looking at him. "You don't have to feel bad."

"You'll put me near the window if they attack, won't you?" the boy asked.

Abrams said nothing.

"I can still use my gun," said the boy. "You'll need another gun when they attack."

"How do you know they'll attack?" Shmuel said.

"Don't worry, they'll attack, all right," Yaakov said.

"You can never tell with them," Shmuel said.

"I can tell," said Yaakov. "I can tell by now."

"You will use me, won't you?" the boy asked Abrams.

"We'll see," Abrams said quietly. "Let's not worry about it now. Now you should just rest your leg. We'll see what happens later on."

The boy said nothing. He looked at his bandaged thigh and said nothing.

Abrams sat down close to the wounded boy and put his weapon down on the floor. The others did the same, sitting down on the floor and leaning against the cold stone wall and closing their eyes.

"Somebody better stand guard at the window," Abrams said. "Shmuel?"

The man called Shmuel stood up and went over to the window.

"Keep your head away from the window or you'll get it blown off," Abrams told him.

Shmuel nodded and remained near the window, peering out of it every minute or so at the long street that stretched away into the distance. The shelling directed at them had stopped, and he could see no movement in the houses that stood on both sides of the narrow street. Off in the distance there was still the occasional staccato rattle of machine guns and the sharp, angry reports of rifles. Cannon thudded in the northern part of the city, but around them there was a thick, oppressive silence. The men inside the room tried to sleep but couldn't. They fidgeted nervously on the floor and kept glancing at the window. They were all smoking cigarettes, sucking in the smoke in long puffs and sighing it out through dry, cracked lips. There was no talking; just the whispery sounds of smoking and breathing.

The fifth man, the one who had accompanied the two soldiers on the first attempt at running for the house, was not trying to sleep. He was a foreign correspondent for an important American newspaper, and now, taking advantage of the temporary lull in the fighting, he was scribbling some notes in his pad, intending to use them as the basis for a news story he would write if he ever got out of this mess alive. He wrote with an automatic lead pencil, holding the pad in one hand and writing with the other. After a while, he lay down on the floor, put the pad down and continued writing like this, lying on his stomach now, finding the writing much easier because of the unyielding hardness of the floor on which the pad rested.

A long time later, he finished writing and sat up, feeling cramped and a little dizzy. He put the pad and pencil in his shirt pocket, making certain to button the flap of the pocket securely. Then he leaned back against the wall and glanced at the window. He saw that it was almost dark outside. The original guard had been replaced, and now another of the four soldiers stood next to the window, his eyes straining every few seconds into the semi-darkened street below, his uniform soaked with sweat and hanging about his body as though pasted on. The other three men were no longer smoking but were wide awake, staring nervously at the window,

examining their weapons again and again, making certain nothing would go wrong at the last minute.

The room was choked with tension, and some of this tension was inadvertently transmitted to the correspondent, so that after a while he gradually became conscious of an empty, clammy sensation in the pit of his stomach, a sensation which he recognized as fear. He became conscious, too, of the fact that he had begun to sweat profusely and that his senses had sharpened suddenly, making him acutely aware now of every little movement around him: the soft breathing of the men, their muffled movements as they examined their weapons, the terrible, shrieking silence of the fast-approaching night. Sitting there, his back against the wall, he could actually feel the tension increase and grow steadily more oppressive. He wiped the sweat from his face with a dirty handkerchief, then closed his eyes and tried to stop thinking. But it did no good. Even with his eyes closed he could still sense the awful tension that gripped the men in the room.

Outside, the night grew darker, and a bright, full moon rose after a while and hung in the heavens, cutting the street into clear fragments of light and dark. The sky was cloudless and flecked with stars, and a warm, lazy wind blew gently along the street and into the room where they were waiting.

Still sitting on the floor with his back against the wall, the correspondent gritted his teeth and clenched his fists. He felt his insides tighten like the tensing coils of a great snake. And then, with a savage abruptness that left him hollow with fear, the guard at the window whispered fiercely, *"I think they're starting!"*

The men leaped to their feet, clutching their weapons. Abrams went over to the window and carefully looked out at the street. Then he turned.

"They're starting, all right," he said in a quiet voice. "I think they're grouping."

"Are there any tanks?" one of the men asked.

"I don't think so," said Abrams.

"They could still bring them up," another of the men said.

"Never mind about the tanks," Abrams told them. "If there are any tanks the ones downstairs will take care of them. They have some bazookas. We're supposed to concentrate on their men."

"How long do we need to hold them?" the man called Shmuel asked.

"Five hours at least," said Abrams. "Our men will need about that much to dig in behind us. We've got to hold them here and keep them from going through or we're all finished."

"Five hours is a long time," Shmuel said.

"It's got to be done."

"I'm not complaining," Shmuel said. "I just said it was a long time."

Abrams said nothing. He looked out the window for some seconds, then tensed suddenly and snapped, "Here they come! Shmuel and David, on your knees in front of the window. Me and Yaakov will take the sides. Can you make it, David?"

"Yes!" said the boy with passionate eagerness. "Yes! Yes!" He pushed himself across the short space that lay between him and the window, then, with Shmuel's help, twisted around and got up on his knees before the window, gritting his teeth at the wound, which had stiffened and become very painful.

"Are you okay?" Abrams asked him.

He nodded without speaking.

"Okay," Abrams said. "Let's get ready."

The men quickly took up their assigned positions.

They advanced slowly across the first few yards, then at a signal that went unheard

The correspondent stood up, went over to the window and looked out. About one hundred yards up the street he could see dark figures coming together before the buildings. There were easily over two hundred of them, all standing in small groups, waiting for the signal that would start them moving. In the pale moonlight they took on a freakish, ghostlike appearance. He found it difficult to believe that a handful of men in a battered building could break up a charge of more than two hundred trained soldiers.

"You boys are going to have a rough time," he said quietly. "They've got a hell of a lot of men out there."

"Men can be killed," Abrams said.

The correspondent said nothing.

"Here they come!" one of the men said.

The correspondent took another look out the window. The men opposite them had begun a slow advance. As they advanced they merged and became a single unit. Soon they were almost in plain view of the men in the building.

"Don't fire until those downstairs fire first," Abrams whispered. "And when you fire make sure you're firing at someone. Don't waste your ammunition."

"They're pretty close," said one of the men quietly.

"I see them," Abrams said. "Let's be quiet now."

The men they were soon going to try to kill continued slowly through the street. They came on in a half crouch, looking peculiarly formless in the moonlight. They advanced slowly across the first few yards, then at a signal that went unheard by the men in the building they broke into a run.

"Remember what I said," Abrams whispered. "Hold your fire."

The men did as they were told.

The charge continued ahead unbroken, and then when it was about halfway through the street the silence was suddenly and completely shattered by the sound of machine guns that came from a room somewhere below the one in which the five men stood crowded around the window.

"Now!" Abrams shouted. "Fire! *Fire!*"

The room seemed to explode as the four machine guns came alive almost simultaneously.

A thudding, pounding, screaming blare of deafening sound strangled the silence and tore the quiet night into shreds of horror as streams of bullets ripped through flesh and bones and brains, as men fell, shrieking, to the ground and others dropped their weapons, clutching gaping stomachs or bleeding chests and still others fell without a sound and lay still. Under the concentrated fire from the building huge gaps were torn into the front line and the center of the front line dissolved, cut to pieces. The charge wavered, stopped, then broke up completely. But the advance continued, no longer in a single group but in a number of smaller units, each coming slowly toward the building, using the other buildings and the bodies of their dead comrades as protection. The breaking up of the central charge into small groups made it difficult for the men in the building to concentrate their fire. At first they cut into some of the larger groups, but then when even these broke up, they centered their fire on the small clusters of men which were closest to them. Despite this the advance was not broken and those in the street continued to move closer to the building.

Then there was a sudden rush through the street by about thirty men, who,

bent low and firing as they ran, the moon outlining their uniformed bodies and shining dully off their rifles which they fired from the hip without taking aim, got as far as twenty feet away from the building before half of them were killed and the other half turned and ran back. This broke the advance, and the remainder of the men went back quickly through the street and disappeared into the darkness of the distant buildings.

A heavy silence settled over everything. The shooting had stopped, but now the quiet was punctuated by the soft, sobbing moans of the wounded men who lay in the street.

The man with the bandaged wrist came into the room after a few minutes and spoke to Abrams in a low voice, then left. Abrams returned to his position near the window and said nothing. The men were silent. The correspondent jotted something down in his pad, writing by the moonlight that came in through the window, then put the pad and pencil back in his shirt pocket.

About fifteen minutes later, a man came out of one of the buildings up ahead and went into the street, carrying a Red Cross banner. He waved the banner at the building which had just been attacked. He stayed in the middle of the street for a few seconds, then turned and walked slowly away. Minutes later, a group of men came out of the same building and walked straight ahead through the street, their arms raised over their heads to show that they were unarmed. They were watched carefully by the men in the room. They stopped walking when they reached the place where the fallen soldiers lay, stood quietly for a moment, then began to carry away the dead and wounded.

Three quarters of an hour later, the street was once again empty.

They charged twice after that, each time being forced to fall back, then returning to carry away their dead and wounded. That made three charges all together. In the second charge four of them managed to get as far as the entrance to the building before they were stopped. In the third charge Abrams was killed by a rifle bullet that struck him in the forehead about an inch above his right eye.

After the third charge, the shelling began, with an uncanny accuracy that left them stunned and confused.

The first four shells landed simultaneously about seventy feet away. The second round of shells landed twenty feet away, and the third round struck the building squarely, killing everyone except the correspondent, who between the second and third rounds had decided to wait out the shelling in the cellar and had gone out of the room in search of it. When the third round of shells landed, he was on the stairway between the first and second floors of the building. The concussion of the blasts shook the house and hurled him down the stairs to the bottom, where he struck his head against the stone floor and lay there, unconscious, while the shelling continued. The building was hit three times after that; then the shelling stopped.

The correspondent finally regained consciousness and staggered to his feet. There was a deep gash across his right temple, and his head throbbed painfully. He looked around him dazedly, remembered what had happened, saw he was on the first floor of the building, then walked unsteadily toward the room where he thought the man with the bandaged wrist and his men were staying. The door to the room had been blown off its hinges. He stepped inside and looked around. What he saw made him feel like throwing up. He turned quickly, went out and climbed the stairs to the second floor. He went to the room where the four men were, entered

it and glanced around. He saw that it had not been hit as hard as the one below, but the remaining three men had been killed nevertheless by shrapnel. He shuddered suddenly and looked out the window and felt himself go cold. There were over a hundred men grouped before the distant buildings, preparing to charge again. He looked at his watch and saw that more than six hours had passed since the fighting had begun. Then he remembered the pad in his shirt pocket. Hell of a good story there, he said to himself. Wonder if I'll ever get it out of here. God, what a mess!

He shrugged then and went out of the room. He went down the stairs to the doorway and stood there waiting, watching them advance slowly through the street. When they were about twenty yards away from the building he stepped out of the doorway, his hands over his head, and started forward. They stopped suddenly and waited for him. Walking toward the soldiers, he wondered what it felt like having a bullet tear through his insides. But nothing happened. He stopped before the soldier nearest him and said loudly, speaking the soldier's language, "I'm an American newspaper correspondent. Everyone inside the building is dead. Take me to your commanding officer."

For a moment there was silence. Then the soldiers began to cheer. The correspondent stood there, watching them.

Herman Potok

Avar

Remembrance haunts our barren hour
Implying what we might have been
Defying our incipient sin
Stalking past reveals its power.
Reflection blights tomorrows hope
Reviving doubts of fruitless past
Poor victim, man, by flaws downcast
Now writhes as foil of mem'ry's scope.
So! Must we then delimit thought,
Confine it to a narrow pale?
Must sense alone, in turn, be sought,
Must present dreams alone prevail?
Or will dark mem'ries rest in rhyme
To mellow with the flight of time.

Charles N. Bahn

A Theory on the Hebrew Verb System

Although the Hebrew language is currently being studied all over the world, almost solely in connection with its revival as the language of a national group and with the many problems involved in adapting it to modern linguistic requirements, it seems that the last words have not yet been said on the ancient language in its own right. New theories and explanations of matters pertaining to the grammar and syntax of the language are still being reported. One such contribution is the development of a theory by a member of our own faculty here at Yeshiva.

Dr. Alexander Freed, professor of Hygiene and Yeshiva University Medical Director, is an Hebraist of long standing and considerable renown. His long, intensive study of the Hebrew language has led him to a very interesting theory on what he believes to be the true Hebrew verbal stem.

The classical literature of Hebrew grammar and syntax, i.e. as formulated by the Rishonim from Saadia to Hayyuj, claims that the Hebrew onomatorrhem stem is essentially three-lettered. This almost unanimously held theory is the basis of all modern instruction in Hebrew grammar. Dr. Freed, as a result of his observations, takes exception to this theory, and advances the concept that the original and basic Hebrew stem is two-lettered. This idea does appear in Rishonim; see in particular Threni I 4, where Rashi quotes Menahem ben Saruk to the effect that the word נוגה derives from the single letter ג! Aside from this single example of a one-lettered stem, Menahem also admitted the existence of two-lettered stems. His theory, the closest to be found in the Rishonim to what Dr. Freed proposes, asserts the existence of stems of one, two and three letters. But Dr. Freed says that *all* stems are basically biliteral. The theory appears to have been suggested by a number of Acharonim, but none seems to have fully investigated and developed the idea. Thus, Malbim mentions it incidentally in *Ayeleth Hashachar,* as does Shlomo Poppenheim in *Yereoth Shlomo,* while Urim and First also give it only passing mention in their works. The actual detailed investigation and construction of grammar on this basis is being done by Dr. Freed in a three-volume work which he hopes to finish soon. This article will attempt to outline and summarize the evidence, arguments and theory advanced by Dr. Freed.

Any cursory examination of the Hebrew verb reveals the peculiar phenomenon of the נחי וחסרי. These verbs lose part of their "stem" in the process of conjugation, and behave like two-lettered stems. In contrast to the *Nachim vaChaserim* there is the predominant normal Hebrew shoresh, the *Shlemim,* which have a full three-letter stem throughout conjugation. To reconcile the existence of both of these classes of verbs, three hypotheses may be considered. The first is that all verbs are basically three-lettered, and the reason for the unique and atypical behavior of certain verbs lies in the peculiarities of the dropped letters. This is the theory accepted by practically all Rishonim, though many merely accepted it as the simplest ad hoc explanation which could be found. Others, like Ibn Kaspi, insisted that it *must* be so. These Rishonim drew strongly from the similarity to Arabic.

The second idea is that there really is no stereotyped structure to the verb, but that it may really consist of any number of letters: one, two, three or even four, as we find upon occasion. This is the theory held by Menahem ben Saruk. But the overwhelming predominance of the triliteral form, and the extreme rarity of one- and four-letter forms, are very valid objections to this theory. In addition, even two-lettered

forms behave in the future conjugation like three-lettered forms. These objections make the raw theory, as it stands, quite weak.

The third theory states that all verbs are originally (in the historical sense) and basically two-lettered. Naturally, it is the task of such a theory to explain, first, the existence, and second, the prevalence of three-lettered forms. After such a task is done, the theories might be considered as unified interpretations of the Hebrew verb. The final decision, if one will ever be forthcoming, as to which of these theories is the most logical and acceptable one, will have to take into consideration which of these theories is the most comprehensive, which sheds the most light on other linguistic problems, and which gives the best critical and historical evaluation of the origins of the language. Some of these matters will only be touched upon very slightly in this article, for they are very complex. Moreover, the theory is not yet developed in every detail. But its temporary incompleteness should by no means disqualify its positive values.

A verb like קם, שׂם or סח manifestly has two letters in its stem. The additional ו or י in the forms קום, שׂים, סיח is really not a third letter, for the added letter is actually a vowel mark. This constitutes the first bit of evidence for this hypothesis. The second point arises from the observation of certain sequences of words which have two letters in common. Take, for example, the words תלעת. לעג, עלע, בלע, לעה, לעם, לעט all of which have the two letters לע in common. There is an obvious semantical affinity among these words, which we are tempted to link up with their literal affinity. All of the words, in one way or another, mean or involve the idea of swallowing. Another example is the series דברה, דבלה, דבש, דבד, דבק all of which have in common the idea of connection, adherence or adhesion. The list includes such names as דברה, the bee, because of its association with honey (which is very adhesive—a very natural and significant observation for the primitive as well as the nonprimitive mind), and דב, the bear, because of its known liking for and attachment to honey. Further examples are גזל, גזע, גזז, גזר, גזז , all having in common the notion of cutting; עקל(as in מעקה), עקב, עקד, עקם, עקש, having in common the notion of bending, curvature, crookedness and as a result the notion of wickedness and deceit (crookedness of behavior or of the path followed), a metaphor only too common in Tanach. Considering the letters which we know are interchanged by linguistic habit, such as ג, כ and ק, we have from he same stem the words עגל, מעגל, עבר . Further פצע embody the obvious idea of opening, and its correlative ideas of uncovering and wounding. Through חילוף אותיות we get words like פצה, פצח, פצם, פצע, פצל, אפעה, פועה and פער, where the צ has changed into an ע (see Rashi, Ex. I 15). As a final example, the words תם, סתם, חתם all have in common the idea of finishing.

Thus we see that Hebrew semantems are two-lettered, even in the supposedly perfect three-lettered form, the Shlemim. This raises two important problems: why do these two-lettered stems appear in a three-lettered form, and what is the meaning of the third letter? The answer to this two-fold problem can best be illustrated by a number of examples. Consider the word קמל, as in Isaiah XIX 33, קנה וסוף קמלו, where it means to cut down a growth. The idea of cutting in the word derives from מל meaning to cut, as in מילה, מלל, אמלל, מלה This is the principal root of the word. Where, then, does the ק come from? מל, which means cutting, is a very indefinite semantem. There are many kinds of cutting, considering the many types of things which are cut and the different ways in which they are cut, in addition to the various abstract ideas which pragmatics has shown that people associate with the idea of cutting and separation (e.g., the idea of speaking is known to be linguistically related

to that of cutting, in the Hebrew words מלה and מלל). To express the idea of cutting down something which is standing, then, one would say קם מלל, "a standing thing is cut," and this becomes קמל. Another such example is the word נהם, meaning to shout, whine, roar (Prov. V 11; Is. V 29). We know that הם means noise, as in המה (המון). נה. מהומה, המולה expresses the idea of shouting, and as a consequence the idea of mourning, as in נהה (נהי), נאק, נהק, and even נהל, נהג, meaning to direct, lead. This is because of its original meaning, to lead an animal, where נה meant to shout, and הג to utter, as in הגה, whence together they signified "to shout a command." Thus נהם means to roar and shout continually, i.e. produce a continuous noise. One really very interesting example is the word חזק, meaning to grab, to hold. The biliteral radical זק means bond, connection, as in חז. זקים, זוק, זקק, on the other hand, means to hold, as in the word אחז. Thus חזק mean to hold in a bond, i. e. to hold an object firmly, hence to grab it. The word אחז just mentioned derives also from אח, meaning unity, union as in אחוה, אחה, אחד. The radical חז meaning to hold is also related to חזה, to see, as in חזיתי, מחזה, הזון and the Aramaic חזי, for "seeing" means to hold the object in sight. (Thus we have the English word "behold," and the Latin "observo" I see; "servo," I hold.)

This process must be carried out for all three-letter stems. Dr. Freed has compiled extensive lists of the derivations of triliteral forms from biliteral radicals; this work is still being done. Incidentally, such an explanation is used in one place by מצודת ציון. The word קשח (Is. LXIII 17, Job II 15) is translated by the Rishonim to mean to harden one's heart to something, to turn away and ignore. This, Metsudos explains, lies in the origin of the word, which he traces to the two words קש and סה (סח has a similar use in the common Hebrew term היסח הדעת). The idea is seen directly in Tanach itself. Thus, Noah was called נח because, as the verse tells us, זה ינחמנו ממעשינו וגו. Similarly, Joseph was called יוסף because אסף אלקים חרפתי; Babylon was named בבל because כי שם בלל ה'.

The theory is also of interest because of the light it sheds on other linguistic phenomena. We know that there are a number of words in Hebrew which have more than one meaning, and sometimes even contradictory meanings. Dr. Freed has been able to explain these with great success. Thus, several words with antonymous connotations are קלם, שרש, חטא, רתק. Let us consider first the word קלם, meaning at once "to curse" and "to praise." The explanation is quite simple. The word meaning to curse comes from the biliteral radical קל meaning to curse, as in קלל or קלון (from קלה). On the other hand, the word meaning to praise is derived from לם, meaning to raise, since praising is raising someone in your estimation—as the word עלה, in לעלה ולקלם, also means to praise. That עלם also means to raise is seen from such verses as כנף רננים נעלסה (Job II 13) and נתעלסה באהבים (Prov. VII 18), where עלם means to be happy, or its equivalent as the text indicates, to be spiritually elevated. In particular, this interpretation of the meaning of עלם shows the text in Job just mentioned to be a play on words. The radical might conceivably also be related to the hapax legamenon בלם found in Amos VII 14, בולם שקמים, where it matches the context in its meaning of raising and causing to grow.

Similarly, we have the word שרש, meaning to take root, plant, and at the same time to uproot, pull out. שרש meaning to plant derives from שר, meaning to connect, attach (as in קשר, גשר, שרשרת). שרש meaning to uproot, on the other hand, derives from שר, meaning to detach, make separated e.g., ירש (מלפניך אותם מוריש ה' אלקיך Deut. XVIII 12) גרש, פרש.

Another such interesting example is the word חטא, which means both to sin and

to cleanse (sometimes from sin). This is explained quite ingeniously by Dr. Freed as follows: The word meaning to cleanse derives from טא, as in the word מטאטא, meaning a broom (found in Is. XIV 23, and explained in Rosh Hashana 26b), and is also related to the word טהר, meaning to cleanse from impurities. The word meaning to sin is related, strangely enough, to the word meaning string. It seems that the ancients closely related the ideas of deforming and twisting with those of sinning and doing evil. Thus we find four words in Hebrew for string, all meaning to sin or destroy. The word פתילה, wick, means wicked, sinful, as in דור עקש ופתלתל (Deut. XXXII 5) or in ועם עקש תתפתל (Psalms XVIII 27). עקש itself means twisted, distorted, as in Is. XLII 16 and LIX 5, and it means evil or sinful, as in Job IX 20, Proverbs IV 24 and XI 20. The word שרוך, shoelace (Genesis XIV 23) means to make the path crooked, in a context of evil, as found in Jeremiah II 23. The word חבל, rope (as in Joshua II 15, ותורדם בחבל, or in Hosea XI 14) also means to destroy (as מחבלים כרמים, Cant. II 15, or בראתי משחית לחבל, Is. LIV 16). Much more can be said about this interesting word, which has no fewer than seven meanings. Finally, the word חוט, thread (related to מחט, needle, by an obvious connection) which is the root of חטא as mentioned above.

One last example of a word with two opposite connotations is רתק, to tie together, connect (רתוקות בסף or רתקו בזקים, Nahum III 10), and also to rip apart (ירתק חבל הכסף לא, Eccl. XII 6). The explanation here, too, is quite simple. The word meaning to tie together derives from רת (as in רתם, Micah I 13, רתם המרכבה לרכש); the word meaning to rip apart derives from תק (as in נתק, in the verse והחוט המשולש לא במהרה ינתק).

Many Biblical verses whose meanings are obscured by uncommon words have been very reasonably explained by Dr. Freed on the basis of his theory. Thus, consider the well-known פסוק, עזב תעזב עמו, in Ex. XXIII 5. We know from many places that עזב means to leave, but the context does not allow this here, for it would have an antonymous effect. The Rishonim say that here עזב means to help, like עזר. The natural conclusion from this is that עזב and עזר mean the same thing by virtue of the biliteral stem עז which they both contain. Conceivably, the word עוז (meaning strength) is related to עזב and עזר, meaning to aid. The ב in עזב comes from the stem זר, meaning to tie together, connect (as in זברני אלקים אותי זבד טוב, הפעם יזבלני אישי. Gen. XXX 20); and the context of עזב תעזב is one of helping put together. The word עזב in עזב תעזב עמו; אעזבה עלי שיחי (Job X 11), the Rishonim say, is related to עזב this seems quite plausible, since in Job we find the context of putting words together.

Another example of this is the word מלח, meaning salt, and having the additional meanings of rotten, worn out, barren (ובלוי ומלחים, Jer. XXXVIII 11, and ארץ פרי למלחה, Psalms CVII 34) and of sailor (Jonah). This is quite simply explained, for מלח meaning barren, cut off, derives from מל (which has those meanings, as previously mentioned), while the word with nautical reference derives from לח, meaning liquid. In fact, in the explanation of the verse ממולח טהור קודש (Ex. XXX 35), Rashi takes ממולח to mean well mixed, as does the Targum Onkelos. This, Rashi says, is related to ויראו המלחים (Jonah I 5), where מלח means sailor, because the sailors of a boat would be its oarsmen, and in the process of rowing they would stir and mix the water with their oars. This is quite reasonable if we understand the word מלח as derived from לח meaning liquid, whose fundamental property is fluidity. On the other hand, a verse like כי שמיר בעשן נמלחו contains מלח in the sense of destruction and annhilation which its radical מל would suggest.

A final example is the word ערם, which in two consecutive sentences means naked

and keen, shrewd, clever, respectively. The explanation afforded for this by the theory is beautifully simple. The word meaning nude derives from ערר, to uncover (with particular reference to the body, as in ערוה). The word meaning shrewd, clever derives from רם, as in רמיה רמאי, to deceive by shrewd dealings (as in the context of והנחש היה ערום, Genesis III 1).

It seems that when the Rishonim encountered obscure words in the text, they would translate them ad hoc to suit the context, very often having no way to substaniate the use of a particular word in that sense in the Hebrew language. As we have seen, Dr. Freed has been able to do this with many such words. At times, the Rishonim would disagree on the meaning of such words; Dr. Freed has been able to add evidence to views on many of these matters. Thus there is an expression ומזרים קרה (Job XXXVI 9) which the Rishonim translate variously as stars, streams, winds, and a number of other meanings. Dr. Freed favors the view that it means winds (in particular the cyclone, a rotating wind) and that it derives from זר, meaning to encircle. A similar word appears in the verse התוציא מזרות בעתו (Job XXXVIII 32), where there is no full agreement on the meaning, but which is generally translated to mean star or constellation. Dr. Freed says that it may refer to planets, which as we know go around the sun. The ancients observed that they went through one more epicycle than the stars. It may also refer to the twelve Zodiacal constellations, possibly since they measure the sun's rotation, as expressed by the root זר.

Certain other words appear in complex or conjugated forms only, and at times one finds it difficult to retrieve the root, or if one does find the root he is uncertain as to its true meaning. Thus, the word מגמה (Habakkuk I 9), which the Rishonim are not agreed upon, but which is currently used in the sense of hope and aspiration as the verse itself suggests, has been related to its true source by Dr. Freed. The root of this word is גם, meaning to swallow or breathe in (as in הגמיאני נא, Genesis XXIV 17, and in the word גמיעה, which the Mishnah uses in the sense of swallowing). As is well known, in Hebrew as well as in many other languages the words for desire and for breathing are closely related; the words for breathing and swallowing would obviously be related. Thus the Hebrew words חבה, נשם, שאף manifest these various meanings. One can even see this in English, where "aspire" means to hope, desire and also to inhale; and in the mother language, Latin, *sperare* means to wish, while *spirare* means to breathe.

This also enables us to explain the common meanings of many word pairs which are sometimes artificially explained by metathesis. There exist a number of words of common meaning, metathetically related, but where metathesis between the individual letters seems unlikely on the basis of our study of the linguistic habit of metathesis. Thus there are two words meaning to be or to become weak, חלש and חשל. We have no evidence of the metathesis of letters like ש and ל. Dr. Freed explains the words as being derived from two different stems with the same meaning. Thus חלש derives from חל to be sick (and in fact the context of חלש is always one of sickness and infirmity). חשל, on the other hand, meaning to weaken, has the context of loosening from contact, weakening the connection or tying force—as is evident from נשל, which has the same two-lettered stem with the same meaning, and from the contexts in which it appears (viz. Deut. XXV 18 and Daniel II 40), where this meaning is specifically indicated.

Another such example are the words שמלה and שלמה, which are explained to be metathetically related. There seems, however, to be more to the change than simple metathesis, for their vowel structure is also different. Dr. Freed says that the words

come from different stems. שלמה is derived from לם, to cover (as in the words נלם and גלימא, a suit). From the same stem we also have כלם, to be ashamed, since one who is ashamed is one who ought to hide himself and cover himself from public notice. This idea is also seen in the word לבש, to dress, as related to בש- meaning to be ashamed; so also it is that the words meaning to deceive, used with shameful reference, are בגד and מעל, words which are also the names of articles of clothing. Whenever these words are used in the sense of deception, they are used with the connotation of a hidden act, as מדוע נבגד איש באחיו (Micah II 10) and כי תשטה אשתו ומעלה מעל (Numbers V 12). The word שמלה is derived from the same source as the word שמיכה (Judg, IV 18), meaning a thick cover, and used in current Hebrew to mean blanket.

At times this analysis is useful in accounting, through one principle, for many linguistic phenomena or word meanings. Thus in Proverbs (VIII 6) we find the word נגידים used as a parallel to the word מישרים, which we know means "right things" (King James version). But נגד, as far as it appears in Scriptures, does not possess a meaning which in any sense parallels מישרים. Some wanted to compare it with the Talmudic term נגיד, referring to an important and respected man (as in the name שמואל הנגיד); but even if we should admit to such a meaning, the parallelism will not obtain. If we look three sentences further in the book of Proverbs, we find the word נכחים being used as a parallel to the word ישרים. Dr. Freed says that נגידים and נכחים really have the same meaning, and derive together from the two-lettered radical נכ. (The כ changes to ג, as we know to be true for letters of the group ניב"ק, e.g. in the exmple of מסך and מזג quoted by Ibn Ezra.) Their common meaning is "straight." As a result, they are used to mean just, upright, right, smooth, line path and related concepts. Hence both mean "opposite" (with reference to spatial position) in the sense of lying on a straight line. This meaning, by a slight generalization, becomes "facing," and thus the word נכח comes to mean "present" (as opposed to "absent"). The word נכד meaning grandson derives from the same root, and is a result of the sense of "lineage" in descent. The word אנך meaning plumbline has an obvious derivation. Even the word נכה, meaning to deduct (in the sense of deducting money paid from the value of a debt in order to obtain the balance), is a result of the meaning of the stem נכ ; for in the process of deducting one evens out the value of the debt after taking into account the partial repayment. (This is the same idea as the English word "balance.") Then again, the word חניך (וירק את חניכיו, Gen. XIV 14) means soldier, and derives from חנ, where the reference is to the linear troop formation. The word חנך, to teach, is derived from the same stem and means to set the path for, to direct, to make straight. The word נבאת (Gen. XXXVII 25) is translated variously; the Midrash interprets it to mean wax. Dr. Freed claims that this too is derived from נב, and is related to it semantically in the sense of smoothness, for this is an obvious feature of wax; so too does the word דונג, also meaning wax, derive from this stem. The word נכל, to deceive, is also derived from the same two letters. Deceit is expressed in Hebrew by the idiom חליקת הלשון (Psalms V 10), where חלק as is well known means smooth. So then does נכל mean to deceive, conspire, beguile, as in Gen. XXXVII 18 or in Numbers XXV 18. We have in this reference the verse from Psalms (LV 22), רכו דבריו משמן, וקרב לבו חלקו מחמאת פיו. Here we see חלק used in reference to smoothness of the tongue, as the rest of the sentence implies. What is also interesting is the parallel with רכו, which also means smooth, soft, and which one finds associated with ענג (delicate) in the expression הרכה והענוגה (Is. XLVII 1), where the word ענג itself derives from the stem ענ. (It may be that רכ itself is derived from נכ through the change of נ to ר,

as in נבוכדנצר, נבובד'צר or טמן, טמר, since these are both liquid, continuous sounds.) In the same way one obtains from this the word רכב, meaning grinding stone, because of the great smoothness of the stone. (Of course, it is said that רכב derives from רכב, to ride, since it is the upper stone of the grinding pair; this may be so. However, there is another word for grindstone, namely פלח, which Dr. Freed says would be related to חה, meaning flat, smooth, and related metathetically to חלק חלל). So one sees the word לח, meaning liquid (see above) as also related to this, and similarly the words לוח and שלחן, where the לח serves as a semantem to suggest flatness. The word לחץ, meaning to press, would also be related to this.

I have presented a brief outline of the development of the theory as carried out by Dr. Freed. One cannot deny the achievement of this theory in pointing to the two-lettered radical as significant in the word structure of the Hebrew language. One also cannot deny that the analyses and methods utilized may have in them elements of far-fetchedness; all linguistic study, however, involves this type of analysis, for it is in the nature of the thing studied (the linguistic habits of men and the pragmatics of language formation) that caprice and unscrutinous imagination are the forces and factors in the creation and formation of the language. Analysis must consequently consider them in its unravelling process. The theory runs against the authority of the great Rishonite grammarians, but as is well known, they themselves admitted their perplexity over the problems of Hebrew grammar, and all their formulations were incomplete. New ideas must be considered and evaluated per se, and these arguments certainly cannot be overlooked. No great authority of former times has officially closed the book of Jewish Scholarship. Chochmas Yisrael, like any other study, is still growing and may yet hope in these late days to solve the problems which have concerned Jewish scholars for thousands of years.

Wm. Frank

STUDENT

Robert Kurtzman

The Student Council of 1950 has faced a unique series of problems which make this year of administration one of significance in the history of student government at Yeshiva. The novel situations facing Student Council this year were problems basic to the principles of student government and which proved the worth of the student body and their leaders (as well as the administration). The new Student Council came into office under the burden of the new University Constitution of May 15, 1949. The new constitution had made indiscriminate and, the students felt, unjustified encroachments on the rights of students, without apparent appropriate cause. The Executive Council in its capacity as representative of the students discussed the issues with the administration and obtained concession to independent student control over Commentator and an independently functioning Student Council. The Executive Council was to assume full responsibility for Commentator.

Henry Keller

The summer vacation saw the dismissal of the new Commentator editor and Murray Stadtmauer, a Junior, was selected to fill the vacancy. He has done a praiseworthy job.

Henry Keller, president of the Council, followed through a campaign pledge and helped to organize the Intra-Yeshiva University Student Council (otherwise known as Hoo-Ha). This organization was to act as a coordinator between all our University-wide student activities. The various student placement bureaus were united under its auspices. A university-wide U.J.A. drive was planned. The Intra-University Student Council was composed of the Executive Councils of the college of T.I. and the S.O.Y. council.

The theme of unity for the sake of efficiency characterizes the merger of the different student purchase cooperatives into the combined Student Cooperatives, comprising the old Coop, the Book Store, and the Concert Bureau. The Book Store was managed by the Hertzberg brothers, the Senior supervising and Harry Raschbaum. The concert bureau of the new cooperative was managed by Herman Potok who took charge of records and Calvin Soled in charge of tickets. The General Appliances store is managed by Hymie Levine, Alfred Roth and Si Auster. The Candy Room is managed by Jacobowitz, Fleischman, Stadtmauer and George Marcus. The supervisors of the new co-op are Hyman Levine and Isaiah Hertzberg.

Social events characterized this year as usual. A successful Senior-Frosh Smoker was held, directed by Sonny Schwartz. Shragai Arian, Bob Kurtzman, Bill Solomon and Kadish Goldberg (now in Israel) put on a novelty quartet routine, which was quite a hit. Jack Glickman and Willie Frank put on magic routines.

Sports went along according to schedule with 17 games played against places like Fordham and Brooklyn. Yeshiva won 7 out of these games.

The Alumni-Nite Sports program included a presentation of the novelty act done

Aaron Landes

COUNCIL

at the Senior-Frosh smoker, plus a game in which the varsity won. This was held at the Central High-School of Needle Trades.

Masmid got under way with Boris Rackovsky as Editor in Chief. The literary staff includes William Frank, Azriel Rosenfeld and Herman Potok as the literary editors. Charles Bahn also assisted on the literary staff. After a number of resignations the Business Staff was given over to Joshua Hertzberg and Paul Ritterband became Managing Editor.

The clubs renewed their charters and resumed activity. The International Relations Society under Melvin Bunim represented Yeshiva University at Georgetown University. Eranos under Jacob Haberman held a number of well attended student and faculty lectures. Cercle Français held its activities under Dov Kravetz with the active participation of the French-Canadiens and other French Culturists. Tertulia went its way under Nadelman and Deutscher Verein had a merry time at beer and pretzel parties. The Math Club held its regular weekly meetings. It set a precedent by inviting a girl graduate student at Columbia as its guest speaker.

The Debating Society under Dave Rosenhan made Yeshiva well known along the eastern seaboard. Three teams were sent out before Purim to different sections of the country, debating such schools as Harvard, M.I.T., Johns Hopkins, Syracuse, Princeton, Reuben Gross had members of the Faculty deliver Fireside Chats which drew excellent attendance.

All varsity and intramural athletics, including chess, were run by Y.U.A.A. Flashing sabres and darting epees initiated fencing as a varsity sport in Yeshiva.

A Fireside Fantasia program of music and dramatic readings was presented by Bill Solomon. The program was a success.

The second annual Music for YU Concert was held Jan. 2 in the Lamport Auditorium. Larry Nesis, again wrote, directed and produced a cantanta entitled "No Longer the Pariah" with musical background provided by the Y.C. chorus under Wally Orenstein. The orchestra performed under the baton of Alexander Petruska. Isadore Singer and Morton Kula rendered vocal selections. There were also instrumental solos by Alex Petruska, Stan Schneider and George Marcus. Representing Yeshiva College, at a television College night. Alex Petruska at the kyboard, Isador Singer, tenor, and alumnus Sonny Sklar, pantomimist, gave an excellent performance.

The perennial question of Class Nite came again this year. The Council voted in favor of it. Henry Keller tendered his resignation from the presidency on principles. He believed that a Class Nite is not in the fullest accord with the principles of Orthodox Judaism. This led to much heated discussion on the part of the students. In an emergency meeting of S.C. his resignation was accepted and Bob Kurtzman, vice-president under Henry Keller, became president. The Student Council voted a referendum on the issue from which many students on the advice of their Roshei Yeshiva abstained. The result was 156 to 43 in favor of Class Nite. The council as a result plans the affair on L'ag B'Omer, as scheduled.

BOB KURTZMAN

L. to R., Seated: R. Heisler, S. Kraushar, F. Skurka. *Standing:* G. Rosenthal, S. Wagner, J. Freed.

Library

The goal of the Yeshiva College Library has been, as in the past, to serve the student body's needs with the utmost efficiency. A concentrated effort has been made to acquire any source material the student might require in the course of studies. It has made available a representative collection of periodicals for the student's enjoyment and enlightenment. The administration has been most generous in the allocation of funds for the improvement of the physical condition of the existing volumes and has made numerous additions to meet the changing student needs. Many books, not available in the past for circulation, have been rebound and made available for circulation. A student volunteer library staff composed of Eli Greenwald, Gilbert Rosenthal, Ira Wolfish, Barry Eckstein, Jack Friedman, Stanley Wagner, Irvin Yeres, Izaak Winograd, Samuel Kraushauer, David Mogilner, Harry Weinstein, Jack Adelman, and Hugo Eichelborscht has helped greatly in enlarging the library holdings and services. In January 1950 *Among the Shelves,* the library bulletin, made its appearance. This bulletin, published by the library staff, introduced the student to the library and attempted to explain the use of the various library facilities. It included reviews of current magazine articles of Jewish import and book reviews, in addition to general library tidbits. The library, cognizant of its responsibility to the student body, has made a genuine attempt to improve its facilities and hopes to improve year after year.

Chess Club

The Yeshiva College Chess Club was one of the most active organizations in the school. It is located in Room 230, Graduate Hall. The members of the club spend their free periods playing chess. The daily activities of the group consist of round robin tournaments, tandems, blitz, ten second matches and occasional blindfold exhibitions by members of the team.

The chess club was fortunate to possess all the equipment necessary to function well. In addition to many sets and boards, it has demonstration boards, chess clocks, an up-to-date library and subscriptions to leading chess journals.

The team of the club is one of the top collegiate teams in the country having captured fourth place in the National Individual Inter-Collegiate Tournament, and third place in the National Inter-Collegiate Speed Tournament. The members of this year's squad in order of their rank: Harry Yanofsky, brother of the master Abe Yonafsky, David Steinberg '51, who has made a very impressive record in all the tournaments, Arthur Silver '51, captain of the team, Bernard Koenigsberg '51, president of the club, Bob Rosen '53, David Scheinfeld '51, and Bob Millen '53.

Other than the National Tournaments, the team has engaged with much success such leading teams as The Metropolitan Inter-Collegiate Champions and Columbia, chess champions of the Ivy League, in private matches.

L. to R., Seated: I. Rosen, B. Koenigsberg, D. Sheinfeld, A. Silver, D. Steinberg, A. Yanofsky. *Standing:* W. Fertig, L. Edelman, C. Berkowitz, W. Millen.

Math Club

L. to R., Seated: J. Lichtenstein, G. Solomon, A. Rosenfeld, W. Frank, S. Hellerstein. *Standing:* I. Hertzberg, J. Krumbien, I. Wenger, W. Wielcatch, S. Aronson.

The Yeshiva University Math Club, otherwise known as "Cheshbonaim" or "Mu Alpha Theta," was founded early in 1948, by members of this graduating class, to satisfy the interest of many of the Math and Physics majors in mathematics. It functioned through the presentation of weekly lectures by the students themselves on topics in mathematics. Through this process it has encouraged student interest in mathematics, and has given them the opportunity to prepare and deliver lectures on Mathematical and Physical topics.

During the past five terms, the Club has sponsored over fifty lectures by its members and by guest speakers. Other activities included a play presented at Class Nite; the collective solution of many problems in the American Mathematical Monthly, and the fabrication of dozens of eye-catching meeting notices which have decorated Yeshiva halls and bulletin boards.

Past terms have been devoted to the exposition of various mathematical themes, such as Fundamentals of Mathematics, Mathematical Physics, Geometry, and Algebra.* The founders of the Club were William Frank, '50, and Azriel Rosenfeld, '50, who for three terms held the offices of president and secretary, respectively. President during the fall '49 term was Seymour Haber, '50; the current officers are Azriel Rosenfeld, president; Gustave Solomon, '51, vice-president; and Simon Hellerstein, '52, secretary.

International Relations Society

At the beginning of the fall semester, Norman Twersky was chosen vice-president in the place of Seymour Zahn whose position was left vacant by his graduation in June 1949. The International Relations Society had a most fruitful season beginning with an interesting talk by Rabbi Emanuel Rackman of the Yeshiva College Faculty. Mr. Povolny, a young refugee from communist-dominated Czechoslovakia, talked to them about conditions existing in that land under totalitarian domination. Dr. John Kernemy, of the faculty of Princeton University, delivered an interesting and informative address on the prospects of World Federalism. The society, in the person of Mr. Bunim, the society president, delivered an important address at the convention of International Relation Clubs held at Georgetown University. The subject under discussion was the "Growth of Israel." The society later attended the Model United Nations Assembly which was held at the City College of New York at which time they represented the South American republic of Urugnay. The Yeshiva's delegates were present at all sessions. The work of the society has borne fruit in that many of its former members are active participants in the field of law.

Thanks are due to Dr. Aaron Margalith, professor of Political Science at the College, for his unselfish devotion to the society.

L. to R., Seated: H. Cohen, S. Krausher, N. Twersky, M. Bunim, A. Weitz, N. Gordon, M. Gans. *Standing:* Goder S. Siegel, S. Haberman, R. Heisler, W. Fertig, A. Roth.

Leon Levy

The Commentator, official undergraduate newspaper of Yeshiva College, concluded its fifteenth year of publication maintaining its traditionally high standard of news and feature coverage. Revitalized by the receipt of an All-American Honor Rating from the Associated Collegiate Press, the first in its history, Commentator went on to record faithfully another year in the history of Yeshiva.

Opening the season with a three-man Governing Board (an early editorial explained what happened to the rest of it) and lacking an editor, Commentator made a splendid comeback. Under the editorship of Murray Stadtmauer, a six-man Governing Board was appointed and the various staffs of the paper were reorganized.

Living up to its name as a student newspaper, "Commie" continued the policy of giving top priority to student activities. At the same time, news coverage was extended to include all the departments of the University and outside affairs and conventions of the University.

Editorially, the paper echoed student opinion on such vital issues as dormitory and library conditions, curriculum changes, and extracurricular activities. The Jerusalem problem was also commented on in several issues. Considerable space was allotted to the "Letters to the Editor" column, in which students expressed opinions and registered complaints concerning existing situations at the University.

The feature staff turned in a highly commendable job throughout the year. In addition to the standard "Meet The Senior" and "Meet The Faculty" columns, Commentator devoted feature write-ups to the Jewish communities of Surinam and Harlem, to the American Jewish educational scene, and to books and theatrical productions of particular interest.

Murray Stadtmauer

The Com

Official Undergraduate

L. to R., Seated: M. Mostow, A. Solomon. G. Marcus, N. Gordon, M. Gordon. *Standing:* J. Krum-

Hillel Dryspiel

Ludwig Nadelman

nentator

ewspaper of Yeshiva College

bein, L. Burack, L. Kestenbaum, S. Witty, R. Heisler, W. Wealcatch.

Myron Rakowitz

The sports page gave complete coverage of inter-collegiate and intramural games. Basketball games were more thoroughly covered than in previous years, each write-up being accompanied by a box score. Such recent additions to Y.C. athletics as fencing and weight-lifting were adequately presented.

During the second semester of the school year, The Commentator published three special six-page issues. The first of these was the traditional Purim issue of which the Associated Collegiate Press has remarked in the past "to have shown flashes of classical wit."

The Chag Ha-Smicha, held on March 12, was commorated in the second special issue. On that occasion, Commentator published the results of a Commentator-conducted survey that reported on the activities of Yeshiva graduates. The survey revealed some interesting facts on their positions, geographic mobility, family size, and role in communal life.

The third special issue was published on the occasion of Commentator's fifteenth anniversary. A complete review of the newspaper's history, which actually was tantamount to a history of events at Yeshiva as recorded in "Commie" over the past fifteen years, was presented.

The other members of the Governing Board were Ludwig Nadelman, Managing Editor; Leon S. Levy and Myron E. Rakowitz, News Editors; Hillel Dryspiel, Sports Editor; and Philip Rabinowitz, Business Manager.

Phil Rabinowitz

Le Circle Francais

L. to R., Seated: A. Silver, E. Frankel, D. Krevetz, P. Silverstein, J. Frankel, S. Klein. *Standing:* W. Gewurz, H. Shapiro, J. Guttenberg, N. Shulman, W. Fertig, N. Goldzweig, B. Joffe, W. Wealcatch, H. Golner.

This year, as in the past, Le Cercle Francais conducted a successful round of activities. Many students turned out for the Cercle's lectures, moving pictures, and French speaking groups.

The first lecturer this year was Professor Milwitzky, who lived in France at the time of the Dreyfus trials, and spoke on "The Dreyfus Affair." Professor Milwitzky was followed by Professor Vial, head of the French department at the Fordham University Graduate School, who discussed Voltaire as a strategist and diplomat. The lecture series was brought to a successful conclusion with lectures by Professor Tricand of Lycee Francais and Professor Chernowitz of our own Yeshiva University.

French movies dealing with the history and geography of France were shown every two weeks. These presentations, under the able direction of Nisson Shulman, were well attended by the members.

The climax to the year's activities was the publication of "Le Flambeau," the annual literary journal of the French students. This magazine has in the past been well received and warmly praised throughout the country for its high literary standards and has been termed one of the best French undergraduate publications in the United States. This year "Le Flambeau" saw the light of day with Philip Silverstein as editor.

The officers of the Cercle this year were Dov Kravetz, president; Nisson Shulman, vice-president; and Edmond Frankel, secretary.

In conclusion, the Cercle wishes to thank our advisor, Dr. S. Braun, who helped make this a successful season for the group.

La Tertulia

During the academic year 1949-50, "La Tertulia," the Spanish Club of Yeshiva College, innovated a number of activities which increased largely the student's interest in the club. Among those activities were intramural debates in Spanish and a "siesta" party at the end of each term at which the students dressed up in typical Latin-American costumes, drank a bit of "chicha," ate a bit of "tortillas," all to the music of "Pues somas los buenos muchachos" and "Dos gardeñas para ti."

The intra-mural debates centered around the topics of "Pan-Americanism" and "The Economic Importance of Latin America in its Relation to the U. S." The Spanish Club tried to arrange for inter-collegiate debates in Spanish which did not materialize because other colleges failed to cooperate. Mark Brener acted as chairman of the intramural debates, with members of the Spanish Department of Y.C. serving as judges.

L. to R., Seated: M. Brener, W. Solomon, L. Nadelman, B. Eckstein, R. Gross. *Standing:* R. Heisler, M. Halpern, L. Fleischman, M. Fulda, W. Fertig, D. Steinmetz.

Other functions sponsored by the club were a series of lectures, delivered by Y.C. faculty members and outside speakers on "Outstanding Representatives of Spanish and Latin-American Culture." For the first time, in the club's history, two lectures on Rubén Dario, the noted Guatemalan-Chilean poet, were delivered by students of the Spanish department.

The officers of the club were Ludwig Nadelmann, president, and Ludwig Fleischmann, vice-president.

Dr. Luis Furman Sas, Professor of Spanish at Y.C., served as faculty advisor.

Deutscher Verein

L. to R., Seated: A. Morgenstern, R. Heisler, A. Roth, N. Twersky, N. Gordon, J. Adler, M. Ganz.

The Deutscher Verein, casting aside the anti-Teutonic narrow-minded prejudices that afflict some fanatic Jews, devoted itself as usual to the advancement and upholding of Pan-Germanic Kultur at Yeshiva.

The emphasis was, as usual, on the crassly physical side. Not to the extent of fraternization with the Frauleins, of course, but the amount of "Bier und Pretzels" that was consumed was simply staggering. Nothing like the food in a Constipation camp!

Those whose classes adjoin the German Room know what it is to try doing one's homework to the incessant strains of "'Deutschland Unter Alles," "Stille Nacht, Heilige Nacht" and (oh, yes!) "Mein Hut Er Hat Drei Ecken." And of course Rosenberg is no tyrant (After all, hasn't he shaved off Adolfian Zupp-shtrainer?)—but WHY do they keep voting him the best-dressed German Professor at Yeshiva??

It is presumed that the vast student interest in the German Club has some explanation in the annals of mass psychology. At any rate, the students have always flocked (despite the admission charge) to the Bierfests, doubtless under the influence of some Aryan Socity Fuehrer's hypnotic ranting.

Eranos

Under the auspices of the Eranos Society, there was conducted this year a highly successful series of popular monthly lectures, the highlights of which were the lecture on, "Moses and Plato," by Rabbi Dr. Leo Jung and the lecture on "Goethe and the Spirit of Greece," by Professor Kahn of the City College of New York.

If these lectures had any one common denominator, it was the emphasis on a new interpretation of the classics. According to these lectures, the classics are not to be regarded as works of perfection, eternal models to be imitated and emulated (although books that have maintained such a steady popularity and are still a source of constant delight even after two-thousand years are certainly in a sense models to be copied), but rather that the authors of these classics were the first of modern men. They were discussing questions that we are still discussing; they were struggling with the problems that confront us yet today. This year's lectures emphasized the view that the study of the past is of vital importance for an understanding of ourselves, our society, and the world we live in, and that the essence of the classical genius is no mean part of that study and no small contributor towards an overall understanding of what is the essence of life.

L. to R., Seated: W. Fertig, S. Siegel, S. Schwadron, H. Witkin, H. Mestel. *Standing:* A Spear, S. Cohen, D. Stavsky.

Officers of the Eranos were: Jacob Haberman, '50, president; Melvin Bunim, '50, vice-president; Sholum Schwadron, '50, secretary-treasurer. Dr. Bernard Floch, professor of Classical Languages, served as faculty advisor.

Under the expert guidance of Dr. David Fleisher, Associate Professor of English and advisor to the team, the Yeshiva College Debating Society had one of its most successful seasons. The largest working society in its history coped successfully with its toughest and longest debate schedule.

The season opened in late October, '49, when Yeshiva sent its teams to compete in the Metropolitan Practice Debate Series. Among the participants in the Series were teams from Columbia, N.Y.U., Brooklyn College, Fordham and C.C.N.Y. Yeshiva took first place in the tournament with ten victories and no losses.

The tour schedule was the largest in Yeshiva's debating history. Speaking on the topic: Resolved: that the United States shall nationalize the basic non-agricultural industries, the Yeshiva teams went up and down the east coast to meet some of America's most formidable debating units. Included among these were Princeton, University of Pennsylvania, Johns Hopkins, Howard, Harvard, Tufts, Massachusetts Institute of Technology, Boston University, Smith College, Syracuse, Colgate, and others—twenty-three in all. Their success brought requests from many colleges for debates at Yeshiva, and an invitation to the West Point National Invitational Tournament.

At home, the Debating Society was host to such teams as Rutgers, Johns Hopkins, U. S. Naval Academy, Colgate, N.Y.U., Columbia, Howard, University of Pennsylvania, Fordham, and others.

To handle the enlarged schedule, the society increased the Executive Board from three to six members. David Rosenhan '51, presided over the society; with Aaron Landes '51, vice-president; Robert Kurtzman '50, general manager; Perry London '52, secretary; Nisson Shulman '52, campus manager; and Marc Brenner '51, foreign language manager.

Varsity members, other than the executive council, were Jacob Schoenfeld '50, William Fertig '50, Stanley Siegel '52, Joseph Erushalmy '52, Robert Rosen '52, Barry Eckstein '52, and Gilbert Rosenthal '53.

DEBATING

L. to R., Seated: W. Fertig, M. Brenner, J. Schoenfeld, B. Eckstein. *Standing:* R. Heisler, A. Landes, R. Rozen, S. Siegel.

L. to R., Seated: J. Adler, D. Steinberg, M. Brussels, B. Rackovsky. *Standing:* M. Shapiro, B. Koenigsberg, M. Greenfield.

Biology Club

Under the guidance of Dr. Atlas, a newly formed Biology Club began to function this year. Unlike previous years, the main function of the group was not discussion and lecture, but rather organized research work.

In view of the present trend in Biological research away from the use of rats in favor of the more easily manageable hamsters, the group elected to work with hamsters and, upon the suggestion of Dr. Atlas, experimentation was begun in artificial insemination. Under the direction of the club president, Simon Auster, each student was assigned one female for which he was to be in full charge, and was to attempt to determine its estrus cylce by gauging the relative activity of the animal at different times. Once this was ascertained, the animal was to be bred and sperm cells were to be transferred from one female to another to ascertain whether fertilization would occur.

To date, no results have been obtained because of the complexity of the problem and the time required by nature to run its course. However, we hope in the very near future to obtain very definite results.

Other members of the aggregation are Marvin Brussels, vice-president; Boris Rackovsky, secretary; Aaron Mann, David Rosenhan, Jack Adler, Ruben Starreshevsky, Arthur Schneir, Samuel Dershowitz, Murray Greenfield and Michael Rock.

Chemistry Club

During the second year of its reorganization, the chemistry club featured numerous lectures intended to satisfy the interests and needs of both chemistry and not chemistry students. The lectures enabled the students to see, graphically presented, many of the industrial methods of preparation and techniques of analysis which could not be gotten from the theoretical consideration afforded them in the text book. Movies were shown illustrating a number of these processes. Mechanisms of chemical reactions, and the theoretical basis for these topics were by no means neglected. Chemical reactions at a distance, resonance (T) effects, inductive (I) effects, polarity, dipole moments, and many more mechanisms were discussed. Whenever possible, the lectures were made popular rather than technical so to enable the non-science majors, and students of sciences other than chemistry to benefit from them.

With the increase in the size of the freshman chemistry class, and the number of premedical students, interest and membership in the chemistry club was increased.

Past experience has shown that a large group working on a single project is rarely successful. Small groups were organized to carry out work on different projects. The preparation of DDT, penicillin, perfumes, whiskey, and other products were undertaken.

Under the faithful direction of Dr. Eli M. Levine, the club adviser, and the able leadership of Alvin Krasna '50, the club president, it was able to carry on its work with increasing success.

L. to R., Seated: D. Edelman, J. Adler, D. Rosenham, A. Schneir, A. Mann, R. Starreshevsky, M. Brussels.

CO-OPERA

The merger of the Coop and the Book Stores was by far the most important move towards centralizing all business enterprises run under the auspices of the Student Council. Merger enabled the lowering of prices on many items and thereby offered greater savings to the students. Unification also reduced many technical and operational difficulties previously encountered under separate accounts.

Shortly afterwards, the activities of the Concert Bureau were incorporated into the program of the Coop-Book Stores. This was the final step in the completion of the now renamed Yeshiva College Cooperative Stores. This three-fold unification was made possible by the able leadership of Hy Levine and Isaiah Hertzberg, managers, and Al Roth and Harry Rashbaum on the Managing Board. The stores were divided into the following departments:

1. Candy and School Supplies.

L. to R., Seated: J. Hertzberg, L. I
R. Heisler. *Standing:* M. Krantzl
C. Soled, H. Krantz.

Hy Levine

IVE STORES

hman, I. Hertzberg, H. Levine, A. Roth,
. Tannenberg, A. Jacobowitz, S. Auster,

2. General Appliances and Jewelry.
3. Book Store and Book Exchange.
4. Records and Concert Bureau.

In order to facilitate the acquisition of books, the Book Department transferred its quarters from the basement to new and more spacious quarters on the fourth floor of the college building. A permanent Book Exchange was organized for the purchasing and selling of used books. An Information Bureau was established as a service to students in quest of information pertaining to articles not carried in the stores. A price list containing the prices of all articles available in the Cooperative Stores was distributed to all students and faculty members.

The members of the staff are: A. Roth, H. Rashbaum, R. Heisler, H. Potok, L. Fleishman, J. Hertzberg, M. Krantzler, C. Soled, S. Auster, I. Tennenberg, A. Jacobowitz, S. Karen and M. Stadtmauer.

Isaiah Hertzberg

L. to R., Seated: S. Schneider, N. Gordon, S. Klein, M. Epstein. *Standing:* B. Migdal, L. Estra.

Pre-Med Society

The Pre-Medical Society was founded a year ago with the specific aim and purpose of aiding all those students interested in the field of medicine in planning their pre-medical program so to improve their chances of being admitted to the presently over-crowded medical schools. The tremendous expansion program which is at this very moment under way at the Yeshiva promises to make available to the Yeshiva student the facilities of a Medical school under its own auspices in the very near future. Numerous lectures on topics related to medicine were delivered by members of our own faculty, as well as a number of outside speakers. Thanks to the courtesy of Dr. Frank, the director of the Beth Israel Hospital, members of the society were enabled to visit the hospital at the end of the spring term of 1949, where they were shown the various facilities of the Hospital. The visit proved a very interesting and valuable experience.

The pre-medical society is indebted to the administration for the great expansion of and improvement of the science facilities at the Yeshiva. Appreciation is also due to Dean Isaacs and the science faculty for their counsel and cooperation.

The society's activities were ably led by Arthur Schneir, Pres., and David Rosenhan, Vice President.

Student Placement Service

In order to fulfill the need of many students for part time employment, the Student Placement Service was organized. This bureau is now concluding its third year of existence. Mark Brenner '51, was chairman; Arthur Schneier '51, public relations; Norman Twersky '51, secretary-treasurer; Alvin Lieberman '52, and Seymour Tanner '53, served as interviewers. Advertisements were inserted in local Jewish and English newspapers and letters were sent to every type of Hebrew school and educational institution to acquaint them with our service.

Funds for the support of the placement service were allocated by the Inter-University Student Council.

During its existence, the Student Placement Service has given out over three-hundred positions, including such positions as Hebrew School teachers, private instructors, in Hebrew as well as in secular subjects, summer positions, club leaders and many other types of work. The service is now making an attempt to obtain all kinds of summer positions for students and graduates. Plans are being formulated to eventually establish a permanent branch of the Placement Service for the Graduate School. With the growth of this service, all students will be able to look forward to an efficient active agency for facilitating student employment.

L. to R., Seated: N. Twersky, M. Brenner, A. Schneir. *Standing:* L. Kestenbaum, H. Krumbein, A. Greberinas.

L. to R., Seated: S. Steinmetz, G. Marcus, W. Solomon, L. Burack, M. Mostow. *Standing:* A. Morgenstern, R. Kurtzman, A. Landes, N. Gordon.

Dramatic Society

The Dramatic Society, under the leadership of President Wilfred Solomon and Secretary George Marcus, staged a comeback this year after several years of opposition. Small, homey programs were presented intermittently throughout the year. The programs included readings of plays, stories and poetry; theatre parties and dramatic seminars, as well as a technical workshop embracing set-designing, make-up, and lighting.

The Thespians got off to a sizzling start with the presentation of "Fireside Fantasia" the afterglow of which still warms the hearts of the school's drama enthusiasts. By the light of a roaring fireplace in RIETS Hall a very receptive Yeshiva audience thrilled to Shragai Arian's "Sister Alice" and Lew Burack's "Tell-Tale Heart" (a la Peter Lorre). The listeners were charmed by the masterful poetic rendition of Perry London, who recited Benet's "The Mountain Whipporwill," and Eli Horowitz's interpretation of Lindsay's "Congo" and Kipling's "Gunga Din." Stanley Schneider delighted all with his Marimba selections. Bill Solomon emceed and led community singing.

The Dramatic Society helped arrange the Senior-Freshman Smoker, Alumni Nite, the T.I. Chanuka and Purim Chagigas, and the Second Annual Concert.

The club is especially proud of its new quartet, whose repertoire is rich with original numbers. The members of this group are Phil Arian, Lew Burack, Bob Kurtzman and Bill Solomon; a former member, Kaddish Goldberg, is now on leave of absence in Israel.

Work on the college's traditional class night is at the time of this writing actively under way.

Y. U. Orchestra

The third year of its existence was the most successful in the history of the Y. U. Orchestra. A number of enjoyable performances were presented, including "Music for Y.U." (sponsored by the Student Council), a concert program for the Bnos Agudah and one for the High School graduation, and a performance for a synagogue in Yonkers.

The increasing interest of musically talented students in the orchestra has brought its membership up from six to thirteen, with Alexander Petrushka as conductor; Pinchos Brener, Merwin Shapiro, Elliot Dardik Itmar Rosen and Donald Rothman playing the violin; Stanley Schneider on the marimba; Yitzchok Spear and Joseph Mogilner, the saxophone; George Marcus, the clarinet; and Martin Merwin and Joseph Sadler, playing the trumpet.

The success of the Y. U. orchestra can doubtlessly be attributed to two basic factors. The first: the able and conscientious guidance of Alexander Petrushka, its conductor. Mr. Petrushka has labored tirelessly in the creation of a harmonious musical aggregation out of a group of amateur musicians. The second factor: the students' wholehearted response to the example set for them by their conductor. The rehearsals have been well attended; this fact was made evident by the performances of the group. This year particular attention was payed to the works of Tchaikowsky. Among those performed were the Dance of the Flowers and Marche Slav.

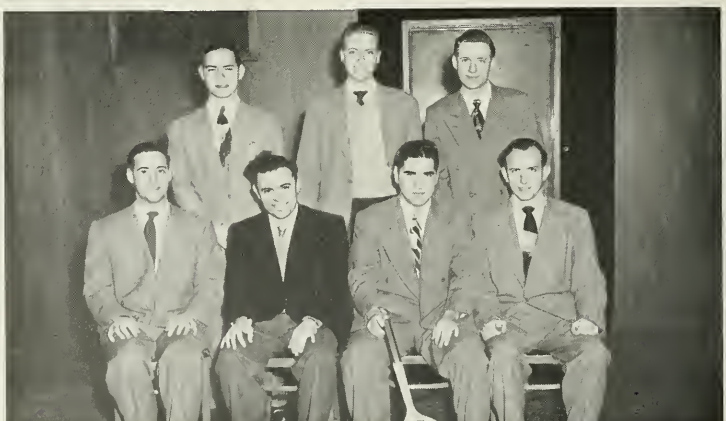
TENNIS

The team's prospects for a good season were strengthened by the addition of several neophyte racqueteers to the existing nucleus of four lettermen from last year's team, Joseph Feder, Samuel Wohlgelernter, Herman Shulman and Jacob Schoenfeld. Captained by Herman Shulman, who along with the other three letter men is playing his last year, the netsters battled such stalwart opponents as Drew, Upsala and Queens.

This year marked the official emergence of the tennis team as an inter-collegiate team. The schedule, which included six matches, was drawn up for the first time by the Y. U. A. A.

Among the more outstanding members of this year's team, were Joseph Feder, Ted Parnet, Herman Shulman and S. K. Wohlgelernter. The team's affairs were ably managed by Hymie Levine and Jerry Lipsitz, co-managers .

Practise matches were held weakly during the spring term; there was a good turnout present at all the practise sessions. The Yeshiva home courts are The Riverview Tennis Courts.



L. to R., Seated: J. Feder, H. Levine, H. Shulman, J. Lipsitz. *Standing:* S. Seigel, J. Adler, M. Brussels.

L. to R., I. Moseson, M. Stadtmauer, P. Ritterband, D. Mostofsky, S. Feder, N. Shulman, W. Helmreich, P. Tokayer, M. Epstein, W. Millen, Rock, N. Toporovsky, S. Siegel, Coach Tauber.

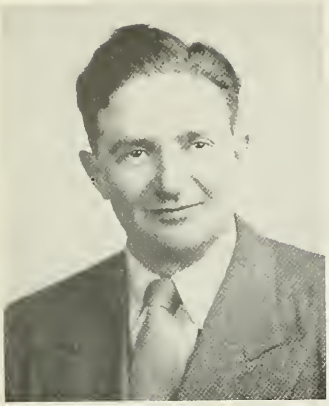
FENCING

This year has seen the broadening of the Yeshiva inter-collegiate program through the addition of fencing to the roster. The team scheduled tilts with New York University, Hunter College veterans, Columbia University, Cooper Union and Center Fencing Club, and made an excellent showing. This success can be attributed to the able coaching of Mr. Arthur Tauber and the conscientious efforts of all the squad members.

Members of the squad are Wolf Helmreich, Nisson Shulman, William Millen, Morris Stadtmauer, foil; Isaac Moseson, David Mastovsky, Paul Ritterband, Samuel Feder, epee; Max Epstein, Norman Toporovsky, Paul Tokayer, Stanley Sigel, saber. The team was captained by Max Epstein, '52, and Paul Ritterband, '50, and was managed by Perry London.

The Y. U. A. A. has been most cooperative in every aspect, and was instrumental in the securing of equipment. The team has attempted to justify the trust placed in it by the student body.

Mr. Arthur Tauber



Mr. Bernard Sarachek

Basketball gained a new lease on life at Yeshiva as the varsity was slightly below the .500 mark, winning 7 while dropping 9 heart-breaking struggles, during the 1949-1950 season. The Yeshiva University Athletic Association, headed by Athletic Director, Hyman Wettstein, made important progress, scheduling games and publicizing the varsity to a degree unmatched in Yeshiva history.

An overflowing crowd witnessed the tense battle against the Brooklyn College Kingsmen in Yeshiva's first intercollegiate contest of the hoop campaign. One thousand spectators watched Yeshiva hold a lead for 32 minutes by dint of superior marksmanship and expert ball-handling. Although the Mites wilted in the final moments to go down before the powerful Kingsmen, they gained the season-enduring respect of the many fans and opponents who showed high regard for the aggressiveness and excellent calibre of the individual Yeshiva ballplayers.

YESHIVA UNIVERSITY

105—Alumni	43
49—Brooklyn	69
45—Queens	51
54—Panzer	57
60—Adelphi	57
69—John Marshall	86
50—Pace	56
60—Cathedral	58
42—Fordham	57
76—Drew	46
77—Hunter	72
59—Cathedral	54
37—New York State Maritime	57
66—Panzer	77
52—Drew	46
65—Upsala	67
92—Cooper Union	89
1058—Totals	104N

Howie Danzig

Aaron Mann

Faced with the toughest schedule in Yeshiva's hoop history, the Mighty Mites of Washington Heights surprised many preseason pessimists with an inspiring exhibition of power. Plagued by an inability to finish strongly the Mites lost more than their share of close contests. The Mites renewed court relations with Brooklyn and Fordham, two of the highly-touted quintets in the metropolitan area.

The Quinthooplets regained their mastery over Cathedral, defeating the blue and gold, 60-58, following up with a thrilling 59-54 overtime victory. The scoring attack assumed powerful proportions as the Heighters canned 965 points, compared to the 933 garnered by the opposition. The Yeshiva average per contest was a mighty 63.1 points.

Capturing the fancy of opponents, team mates, and spectators was newcomer, Marvin Hershkowitz, a former City College Freshman star. Sporting a "dead one-hander" and an accurate "hook" Marv, standing at an even six feet, led Yeshiva's scorers with a total of 269 points. Hershkowitz reached his peak in the Hunter game, as he sparked the Quinthooplets with 32 torrid points.

BASKETBALL

The brilliant 6′6″ center, Artie Stein, again did yeoman service for Yeshiva rebounding well and scoring 257 points. The big pivot man served a dual purpose, for as opponents "double-teamed" him, Hershkowitz, unguarded, was afforded an opportunity to score repeatedly. Another potent, crowd-pleasing Mite was Duvvy Hartman. An experienced

L. to R., Seated: Coach Sarachek, H. Shevrin, S. Eidman, R. Davidman, M. Mayer, A. Stein, N. Kreiger, M. Hershkowitz, B. Fingerhutt, D. Hartman, B. Tepper, D. Komsky, H. Danzig, E. Noveseller, H. Dryspiel.

ball-handler, Neophyte Duvvy thrilled everyone with remarkably accurate passing, and "set-shooting."

Stein, Hershkowitz, and Hartman assumed most of the team burden, supplemented by Mayer, Davidman, Captain Danzig, Krieger, and a sprinkling of Freshmen and Sophomores. Although losing the services of the graduating Seniors, Captain Danzig, and Komsky, Coach Bernard Sarachek foresees a rosy future for his Yeshiva College basketeers.

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